X 1. 13. Jud.

# ARTICLES DEVISED BY THE KYNGES HIGHNES MAIESTIE, to stablyshe christen quietnes and vnitie amonge vs, and to auoyde contentious opinions, which articles be also approued by the consent and determination of the hole clergie of this realme.

ANNO. M.D.XXXVI.

Collegium Universitatis
in Academiâ Oxon

# HENRY THE EIGHT BY THE grace of god, kynge of Englande and of France, defensor of the fayth, lorde of Irelande, and in yerthe supreme heed of the churche of Englande, to all and synguler our moste louynge, faithefull, and obedient subiectes gretynge.

AMONGES OTHER cures apperteining vnto this our pryncely office, whervnto it hath pleased almyghty god of his infynite mercy & goodnes to calle vs, we haue allwayes estemed and thought, lyke as we also yet esteme and thynke, that it mooste chiefely belongeth vnto our sayde charge, diligētly to forsee and cause, that not only the most holy word & cōmandmētes of god, shuld most syncerely be beleued, and most reuerently be obserued and kept of our subiectes, but also that vnitie and concorde in opinions, namely in suche thynges as dothe concerne our relygion, may increase and go forthwarde, and all occasion of dissent and discorde touchyng the same, be repressed and vtterly extinguyshed.

For the whiche cause we beynge of late to our greatte regrete, credibly aduertised of suche dyuersitie in opinions, as haue growen and sprongen in this our realme, as well concernynge certayne articles necessary to our saluation, as also

touchinge certayne other honest and commendable ceremonies, rytes, and vsages nowe of longe tyme vsed & accustomed in our churches, for conseruation of an honest polycie and decent & semely order to be had therin, myndynge to haue that vnitie & agreement establyshed through our said churche concernynge the premysses, and beinge very desirous to eschewe not only the daungers of sowles, but also the outewarde vnquietnesse, whiche by occasion of the sayde diuersitie in opinions (if remedy were not prouyded) myght perchaunce haue ensued, haue not only in our owne person at many tymes taken great peyne, study, labours, and trauayles, but also haue caused our byshoppes, and other the moste discrete and best lerned mē of our clergy of this our hole realme, to be assēbled in our conuocation for the full debatement and quiete determynation of the same. Where after long and mature delyberation, and disputations had of and vppon the premisses, fynally they haue concluded and agreed vppon the moste speciall poyntes and articles, as wel suche as be commaunded of god, and are necessary to our saluation, as also dyuers other maters touchynge the honest ceremonyes and good and politique orders, as is afore sayde. Whiche their determynation, debatement, and agrement, for soo moche as we thynke to haue procedyd of a good ryght and trewe iudgement, and to be agreable to the lawes and ordynaunces of god, and moche pro-

profitable for the establyshement of that charitable concorde and vnitie in our churthe of Englande, whiche we mooste desyre, we haue caused the same to be publyshed, wyllynge, requiringe, and commaundynge you, to accepte repute and take theym accordyngely. And further we mooste hartily desyre and pray almighty god, that it may please hym, so to illumyne your hartes, that you and euery of you may haue no lesse desyre, zeale, and loue to the sayde vnitie and concorde, in redynge, diuulgyng, and folowyng the same, than we haue had, and haue in cawsynge them to be thus deuysed, sette forth, and publyshed.

¶ And for bycause we wolde the sayde articles and euery of them, shuld be taken and vnderstãden of you after such sorte, order, & degree, as apperteyneth accordyngely, we haue caused by the lyke assent and agrement of our sayd byshoppes and other lerned men, the sayde articles to be dyuyded into two sortes, wherof the one parte conteyneth such as be cõmaunded expressely by god, and be necessarye to our saluation, and the other conteyneth such thinges, as haue ben of a longe continuance for a decent order and honest policy, prudently instituted and vsed in the churches of our realme, and be for that same pourpose and ende to be obserued and kepte accordyngely: all thoughe they be not expressely cõmanded of god, nor necessary to our saluation. Wherfore we wol and require you, to accepte the same, after such

ſorte, as we haue here preſcribed them vnto you, and to conforme your ſelfes obediently vnto the ſame. Wherby you ſhall not onely attayne that mooſte charitable vnytie and louynge concorde, wherof ſhall enſewe your incomparable commoditie, profite, and lucre, as wel ſpiritual as other, but alſo you ſhal not a lytel encourage vs to take further trauayles, peynes, and labours for your commodities in all ſuche other matters as in tyme to come may happen to occurre, and as it ſhall be mooſte to the honour of god, the profyte tranquilitie and quietnes of al you our moſt louynge ſubiectes.

# THE PRINCIPALL ARTICLES CONCERNYNG OVR FAYTHE.

YRST AS TOVching the chiefe and principal articles of our fayth, syth it is thus agreed, as hereafter folowethe, by the holle clergy of this our realme, we wylle that all bysshoppes and preachers shall instructe and teache our people, by vs cõmitted to their spiritual charge, that they ought and muste moste constantely beleue and defende al those thynges to be true, whiche be comprehended in the hole body and canon of the Byble, and also in the three credes or symboles, wherof one was made by the apostels, and is the common crede, whiche euery man vsethe: The seconde was made by the holy counsayle of Nice, and is sayde dayly in the masse: & the third was made by Athanasius, and is comprehended in the psalme, Quicunq; vult. And that they ought and must take, and interprete all the same thynges accordynge to the selfe same sentence and interpretation, whiche the wordes of the selfe same Credes or Symboles do purporte, and the holy approued doctours of the church do intreate and defende the same.

Item

ITEM, that they ought and muſt repute hold and take all the ſame thynges for the moſt holy, moſte ſure, and moſt certayn, and infallible wordes of god, and ſuche as neyther ought ne can be altered or conuelled, by any contrary opinion or auctoritie.

ITEM that they ought & muſte beleue repute and take, all the articles of our faith, conteyned in the ſayd credes, to be ſo neceſſary to be beleued for mannes ſaluation, that who ſoo euer beinge taught, wyll not beleue them as is aforeſayd, or wyll obſtinately affirme the contrary of them: he or they can not be the very membres of Chriſte, and his eſpouſe the churche, but be very infidels, or heretiques, and membres of the dyuell, with whome they ſhal perpetually be damned.

ITEM that they ought and muſt moſte reuerently and relygyouſly obſerue and kepe the ſelfe ſame wordes, accordynge to the very ſame forme and maner of ſpeakynge, as the articles of our faythe be all redy conceyued and expreſſed in the ſayde credes, without alteryng in any wyſe or varienge from the ſame.

ITEM that they ought & muſte vtterly refuſe and condemne all thoſe opinions contrary to the ſayde articles, whiche were of longe tyme paſte condemned in the fowre holy counſayles, that is to ſay in the counſayle of Nice, Conſtantinople, Epheſie, & Calſidonenſe, and all other ſith that tyme in any poynte conſonant to the ſame.

The

# THE SACRAMENT OF BAPTISME.

SECONDELY AS TOVchynge the holy ſacrament of baptyſme, we wyll that all byſhoppes and preachers ſhall inſtructe and teache our people, commytted by vs vnto theyr ſpyrytualle charge, that they ought and muſt of neceſſitie beleue certaynly all thoſe thynges, whiche hath ben alwayes by the hole conſent of the churche approued receyued and vſed in the ſacramente of baptiſme: That is to ſay, that the ſacrament of baptyſme was inſtituted and ordeyned in the new teſtament, by our ſauyour Jeſu Chriſt, as a thyng neceſſary for the atteynynge of euerlaſtyng lyfe, accordynge to the ſayeng of Chriſt, Niſi quis renatus fuerit ex aqua et ſpiritu ſancto, non poteſt intrare in regnum cęlorum, that is to ſaye, No man canne entre into the kyngedome of heuen, excepte he be borne ageyne of water and the holy gooſte. Ioan. 3.

ITEM that it is offered vnto all men, as well infantes as ſuche as haue the vſe of reaſon, that by baptyſme they ſhall haue remyſſion of ſynnes and the grace and fauour of god, accordynge to the ſayeng of Chriſte, Qui crediderit, et baptiſatus fuerit, ſaluus erit, That is to ſaye, who ſo Mar. 16.

euer beleueth and is baptysed, shall be saued.

¶ ITEM that the promise of grace and euerlastyng lyfe (which promyse is adioyned vnto this sacrament of baptysme) perteyneth not only vnto suche as haue the vse of reason, but also to infantis, innocentes, & childzen. And ꝑ they ought therfore and muste nedes be baptysed. And that by the sacrament of baptysme they doo also obteyn remission of theyr synnes, the grace and fauour of god, and be made therby the very sones and childzen of god. In so moche as infantes and childzen dieng in their infancy, shal vndoutedly be saued therby, and els not.

¶ ITEM that infantes must nedes be christened, bycause they be borne in originall synne, whiche synne must nedes be remitted, which can not be done, but by the sacrament of baptisme, wher by they receyue the holy ghooste, whiche exercyseth his grace and efficacy in them, and clenseth and purifieth them from synne, by his moste secrete vertue and operation.

¶ ITEM that childzen or men ones baptysed, can ne ought euer to be baptysed ageyne.

¶ ITEM that they ought to repute and take al the Anabaptistes, and the Pelagians opinions, contrary to the premisses, and euery other mans opinion agreable vnto the sayd Anabaptistes or the Pelagians opinions in this behalfe, for detestable heresies, and vtterly to be condemned.

Item

¶ ITEM that men or chyldren, hauynge the vse of reason, and wyllyng and desyryng to be baptysed, shall by the vertue of that holy sacrament obteyne the grace and remission of all their synnes, if they shall come therunto perfytely, and truely repentant and contrite of all their synnes before committed: And also perfytly & constantly confessynge and beleuynge all the artycles of our fayth, accordynge as it was mentioned in the fyrste article.

¶ AND finally, if they shal also haue firme credence and truste in the promise of god, adioyned to the said sacramēt, That is to say, that in & by this said sacrament, which they shal receiue, god the father giueth vnto them, for his sonne Jesu Christis sake, remission of all their synnes, & the grace of the holy goost: wherby they be newly regenerated and made the very children of god, accordynge to the sayinge of sayncte Johñ, and the apostle saynt Peter, Delictorum penitentiā agite, et baptizetur vnusquisq; vestrum in noīe Iesu Christi, in remissionē peccatorū, et accipietis donū spūs sancti, That is to say, Do penance for your synnes, and be eche of you baptysed in the name of Jesu Christ, and you shal opteyn remission of your synnes, and shal receyue the gift of ỹ holy goost. And accordyng also to the sayeng of sayncte Paule, Non ex operibus iustitię, quę fecimus nos, sed secundum suam miseri-

Mat. 3
Luc. 3.
Act. 2.

 cordiam

cordiam saluos nos fecit per lauacrum regenerationis et renouationis spiritus sãcti, quem effudit in nos opulente per Iesum Christum seruatorem nostrũ, ut iustificati illius gratia hæredes efficiamur iuxta spem uitę æternæ, That is to say, God hath not saued vs for the workes of iustyce, whiche we haue done, but of his mercye, by baptysme, and renouation of the holy gooste, whom he hath powred out vpon vs most plentyfully for the loue of Jesu Chriſte our sauiour, to the entente that we beinge iustified by his grace, shulde be made the inheritours of euerlastynge lyfe, accordynge to our hope.

## THE SACRAMENT OF PENAVNCE.

THIRDLY CONCERNYNGE the sacrament of penaũce we wyl, that al byshoppes and preachours shall instructe and teache our people, commytted by vs vnto theyr spirituall charge, that they ought and must most constantly beleue, that that sacrament was institute of Chriſte in the newe testament, as a thyng so necessary for mannes saluation, that no man, whiche after his baptysme is fallen agayne, and hath commytted deadely synne, can without the same be saued, or atteyne euerlastynge lyfe.

Item

¶ ITEM that lyke as ſuche men which after baptyſme do falle ageyne into ſynne, if they do not penaunce in this lyfe, ſhall vndoubtedly be damned, euen ſo whan ſo euer the ſame men ſhal conuerte them ſelfe from their noughty life, and doo ſuche penaunce for the ſame, as Chriſt requireth of them, they ſhall without dout atteyne remiſſion of their ſynnes, and ſhall be ſaued.

¶ ITEM that the ſacrament of perfyt penance, whiche Chriſt requireth of ſuche maner perſons, conſiſteth of thre partes, That is to ſay, contrition, confeſſion, and the amendement of the former lyfe, and a newe obedient reconciliation vnto the lawes and wyll of god, That is to ſay, exteriour actes in workes of charitie, accordyng as they be commaunded of god, whiche be called in ſcripture, Fructus digni penitentia, the worthy fruites of penaunce.

¶ FVRHERMORE as touchyng contrition, whiche is the fyrſt parte, we wyll that al byſhoppes and preachers ſhall inſtructe and teache our people, commytted by vs vnto theyr ſpiritualle charge, that the ſayd contrition conſyſteth in two ſpeciall parties, whiche muſte alwayes be conioyned to gether, and can not be diſſeuered, That is to ſay, the penitent and contrite man muſt fyrſt knowlege the filthines and abhomination of his owne ſynne (vnto which knowlege he is brought by herynge and conſyderynge of the wyll of god, declarid in his lawes) And felinge & perceyuing

in his owne conscience, that god is angrye, and displeased with hym for the same, he muste also conceyue not onely greatte sorowe and inwarde shame, that he hathe so greuously offended god, but also great feare of goddis displesure towardes hym, consyderyng he hath no workes or merites of his owne, whiche he maye worthyly laye before god, as sufficient satisfaction for his synnes. Whiche doone, than afterwarde with this feare, shame and sorowe must nedes succede and be conioyned the seconde part, that is to wytte, a certayne fayth truste and confidence of the mercy and goodnesse of god, wherby the penitent must conceyue certayne hope and fayth, that god wyll forgyue hym his synnes, and repute hym iustified, and of the nombre of his electe chyldren, not for the worthynes of any meryte or worke done by the penitent, but for the onely merytes of the bloode and passion of our sauiour Jesu Chryste.

ITEM, that this certayne faythe and hope is gotten, and also confirmed & made more stronge by the applyenge of Chrystis wordes and promises of his grace and fauour, conteyned in his gospelle, and the sacramentes instituted by hym in the newe testament. And therfore to attayne this certayne fayth, the seconde parte of penaunce is, necessary, That is to saye, Confession to a priest, if it may be had. For the absolution gyuen by the priest was institute of Chryste, to applye the promises of goddis grace and fauour to the penitet.

Wher-

¶ VVHERFORE as touchyng confession, we wyll that all bysshoppes and preachers shall instructe and teache our people, committed by vs to their spirituall charge, that they oughte and muste certaynely beleue, that the wordes of absolution pronounced by the prieste, be spoken by thauctorytye gyuen to hym by Chryste in the gospelle.

¶ ITEM that they ought and must giue no lesse faith and credence to the same wordes of absolution, so pronoũced by the ministers of the church, than they wolde giue vnto the very wordes and voyce of god hym selfe, if he shulde speake vnto vs out of heuen, accordynge to the sayenge of Chryste, Quorumcunq; remiseritis peccata, remittuntur eis: quorumcũq; retinueritis, retenta sunt, that is to say, whose synnes so euer ye do forgyue, shall be forgyuen: whose synnes so euer ye do reteyne, shall be reteyned. And ageyn in an other place Chryst sayth, Qui vos audit, me audit. &c. That is to say, who soo euer hereth you, hereth me. &c. Ioan. 20. Luc. 10.

¶ ITEM, that in no wise they do contemne this auricular cõfession, which is made vnto the ministers of the church: but that they ought to repute the same as a very expedict and necessary meane, wherby they may require and aske this absolutiõ at the priestes handes, at suche tyme as they shall fynd their consciẽces greued with mortall synne, and

and haue occasion so to do: to thentent they may therby atteyne certayne comforte and consolation of their consciences.

AS TOVCHYNGE the thyrde parte of penaunce, we wyll that all byshoppes and preachers, shall instructe and teache our people, committed by vs to their spirituall charge, that all though Christe and his dethe be the sufficient oblation, sacrifyce, satisfaction, and recompence, for the whiche god the father forgyueth and remytteth to all synners not onely their synne, but also eternall peyne due for the same: yet all men truely penitente, contrite, and confessed, must nedes also bringe forthe the fruites of penance, That is to say, prayer, fastyng, almes dedes, & must make restitution or satisfaction in wyl and dede to their neyghbours, in suche thynges as they haue done them wronge and iniurye in, and also must do all other good workes of mercy and charite, and expresse their obedient wyll in the executynge and fulfyllyng of goddes commandement outwardly, whan tyme power and occasion shall be ministred vnto them, or els they shall neuer be saued. For this is the expresse precepte and commaundement of god, Agite fructus dignos penitẽtie, That is to say, Do you the worthy fruites of penaunce. And saynt Poule sayth, Quemadmodum prębuistis membra uestra serua immunditię, et iniquitati, ad aliam atq; aliam iniquitatem: sic et nunc prebete membra uestra serua

Lu.3. Ro.8.

iustitie

iustitię ad sanctificationē. &c. ꝑ is to say, Like as in tymes past you haue gyuē & applyed your selfe and all the membres of your body, to al fylthy liuynge and wickednes, continually encreasynge the same: in lyke maner now you must gyue and apply your selfe holly to iustyce, increasyng contynually in puritie and clēnesse of lyfe. And in an other place he sayth, Castigo corpus meum, et in seruitutem redigo, That is to say, I chastise and subdue my carnall bodye, and the affections of the same, and make theym obedient vnto the spirite. 1. Cor. 9.

¶ ITEM that these preceptis and workes of charitie be necessarye workes to our saluation, and god necessarily requireth, that euerye penitente man shall perfourme the same, whan so euer tyme power and occasion shall be ministred vnto hym so to do.

¶ ITEM that by penaunce and such good workes of the same, we shall not only obteyne euerlastyng life, but also we shall deserue remission or mitigation of these present peynes and afflictiōs in this worlde, accordynge to the sayeng of saynt Paule, Si nosipsi iudicaremus, non iudicaremur a domino, That is to say, If we wolde correct & take punishemēt of our selfis, we shuld not be so greuously corrected of god. And Zacharias ꝑ pphet sayth, Conuertimini ad me, et ego cōuertar ad uos, That is to say, Turne your selfes vnto me, and I woll turne agayne vnto you. 1. Cor. 11. Zach. 1.

Esai. 58. And the prophet Esai sayth, Frãge esurienti panẽ tuũ,& egenos vagosq; inducí domũ tuã. Cum videris nudum, operi eum, et carnẽ tuam ne despexeris: tunc erumpet quasi mane lumen tuum, et sanitas tua citius orietur, et anteibit faciem tuam iustitia tua,et gloria domini colliget te: tunc inuocabis,et dominus exaudiet te,clamabis, et dicet: Ecce adsum. Tunc orietur in tenebris lux tua, et tenebrę tuę erunt sicut meridies, et requiem tibi dabit dominus semper, et implebit splendoribus animam tuam, et ossa tua liberabit, et eris quasi hortus irriguus, et sicut fons aquarum,cuius nõ deficient aquę. &c. That is to say, Breke and deale thy breade vnto the hungry, bringe into thy house the poore man and suche as want harborough. When thou seest a naked mã,gyue him clothes to couer hym with: and refuse not to succour and helpe the poore and nedy, for he is thyne owne flesshe: And if thou wolt thus do, than shall thy lyght glysterre oute as bryght as the sonne in the morninge, and thy helthe shall sooner arise vnto the, and thy iustice shall go before thy face, and the glõry of god shal gather the vp that thou shalte not fall: And whã soo euer thou shalte call vpon god, god shal here the: and whan so euer thou shalte crie vnto god, god shall saye: Lo here I am redy to helpe the: than shall thy lyghte ouer come all darknes: and thy darkenesse shall be as bryght as the sonne at none

noone dayes: and than god shall gyue vnto the continuall reste, and shall fulfylle thy soule with bryghtnesse, and shall delyuer thy body from aduersitie, and than thou shalte be lyke a gardeyne that most plentifully bringeth forthe all kynde of fruites, and lyke the welle spring that neuer shal wante water. &c.

¶ THESE thynges and suche other shoulde be continually taught and inculked into the eares of our people, to the entent to stirre and prouoke them vnto good workes, & by the selfe same good workes to exercise and confirme their feythe, and hope and loke for to receyue at goddes hande mitigation and remission of the myseries, calamities, and greuous punyshmentis, which god sendeth to men in this worlde for theyr synnes.

## THE SACRAMENT OF THE AVLTER.

OVRTHELY AS TOVchyng the sacrament of the Alter we woll, that all byshoppes and prechers shall instructe and teche our people, commytted by vs vnto their spiritual charge, that they ought and must constantly beleue, that vnder the forme and fygure of breade and wyne, whiche we there presently doo se and perceyue by outwarde senses, is verely, substancially, and really conte-

ned and comprehended, the very selfe same body and bloud of our sautour Jesus Christe, whiche was borne of the virgine Marye, and suffered vpon the Crosse for our redemtion. And that vnder the same forme and figure of breed and wyne the very selfe same body and bloode of Christe is corporally, really, & in the very substãce exhibited, distributed, & receiued vnto and of all them, whiche receyue the sayde sacrament: And that therfore, the sayd sacrament is to be vsed with al due reuerẽce and honour: and that euery man ought fyrste to proue and exampne hym selfe, and religiously to try and serche his owne conscience, before he shall receyue the same, accordynge to the

1. Cor. 11. sayinge of saynt Paule, Quisquis ederit panẽ hũc, aut biberit de poculo domini ĩdigne, reus erit corporis et sanguinis domini. Probet igitur seipsum homo, et sic de pane illo edat, et de poculo illo bibat. Nã qui edit aut bibit indignè, iudicium sibi ipsi mãducat et bibit, non diiudicans corpus domini. That is to say, Who so euer eateth this bodye of Christe vnworthyly, or drynketh of this bloudde of Christe vnworthily, shall be gyltye of the verye body and bloudde of Christe. Wherfore let euery man first proue him selfe: and so let hym eate of this bread, & drynke of this drynk. For who so euer eteth it or drinketh it vnworthyly, he eateth & drynketh it to his own dampnation: bicause he putteth noo difference

betwene

betwene the very body of Christ and other kyndes of meate.

## IVSTIFICATION.

IFTELY AS TOVCHINGE the order and cause of our iustification, we wylle that all bysshops and preachours shall instructe and teche our people commytted by vs to their spyritualle charge, that this worde Justyfycation, sygnifieth remissnat of our synnes, and our acceptation or reconciliation into the grace and fauour of god. That is to say, our perfite renouation in Christ.

ITEM that synners attayne this Justificatiō by contrition, and faythe ioyned with charitie, after suche sorte and maner, as we before mētioned and declared. Not as though our contrition or faith, or any workes procedyng therof, can worthily meryte or deserue to atteyn the sayd iustification. For the onely mercy and grace of the father, promysed frely vnto vs for his sonnes sake Jesu Christe, and the merites of his bloude and passion be the only sufficient and worthy causes therof. And yet that not withstandyng, to the attaynynge of the same Justification god requireth to be in vs, not onely inward contrition, perfite faithe and charitie, certayne hope and confidence, with all other spirituall graces and motions, whiche as we sayde before, must necessarily con=

cocurre in remyssion of our synnes, that is to say, our iustification: but also he requireth and commandeth vs, ꝑ after we be iustified, we must also haue good workes of charite & obedicce towards god, in the obseruunge and fulfyllyng outwardly of his lawes and commaundementes. For all thoughe acceptation to euerlastynge lyfe be conioyned with iustification, yet our good workes be necessarely required, to the atteynyng of euerlastynge lyfe. And we beinge iustified be necessarily bounde, and it is our necessarye duetie, to do good workes, accordynge to the sayinge of saunct Paule, Debitores sumus non carni, ut secundū carnē uiuamus: nā si secundū carnē uixerimus, morieniur. Sin autem spū facta corporis mortificauerimus, uiuemus. Etenim quicūq; spiritu dei ducuntur, hii sunt filii dei. That is to saye, we be bounde not to lyue accordyng to the flesshe, and to fleshly appetites: for if we lyue soo, we shall vndoubtedly be dampned. And contrarye, if we wolle mortifie the dedes of our flesshe, and lyue accordynge to the spirite, we shall be saued. For who soo euer be ledde by the spirite of god, they be the chyldren of god. And Christe sayethe, Si vis ad uitam ingredi, serua mandata, That is to say, If ye wyll come to heuen, kepe the cōmandementes. And saynt Paule speakynge of euylle workes, sayth, Qui talia agunt, regnum dei non possidebunt, that is to say, who so euer commyt

Roma. 8.

Mat. 19

Gal. 5.

synful

ſynful dedes, ſhal neuer com to heuen. Wherfore we wyll, that all byſhoppes and prechours ſhall inſtruct and teache our people, commytted by vs vnto theyr ſpirituall charge, that god neceſſarely requireth of vs to do good workes commaunded by hym, and that not onely outwarde and ciuile workes, but alſo the inwarde ſpirituall motions and gracis of the holy ghooſte, That is to ſaye, To drede & feare god, to loue god, to haue firme confidence and truſte in god, to inuocate and call vppon god, to haue pacience in al aduerſities, to hate ſynne, and to haue certayne purpoſe & wyll not to ſinne agayn, and ſuche other lyke motions and vertues. For Chriſt ſayth: Niſi abundauerit iuſticia ueſtra pluſq̃ ſcribarum et phariſeorum, non intrabitis in regnum celorum, That is to ſay, we muſte not onely do outwarde ciuile good workes, but alſo we muſte haue theſe forſayd inward ſpiritual motions, conſentynge and agreable to the lawe of god. Mat. 5.

## ARTICLES CONCERNYNGE THE laudable ceremonies vſed in the churche, and firſte of Images.

AS TOVCHING IMAGES trouth it is, that the ſame haue ben vſed in the olde teſtament, and alſo for the great abuſes of theym ſometyme deſtroyed and put downe. And in the newe

newe testament they haue bene also allowed, as good authors do declare. wherfore we wyll, that all byshoppes and preachers, shall instructe and teache our people, commytted by vs to theyr spirituall charge, howe they ought and may vse them. And fyrst that there may be attributed vnto them, that they be representers of vertue and good example. And that they also be by occasion the kendelers and stirrers of mens myndes, and make men ofte to remembre and lamente theyr synnes and offences, especiallye the ymages of Christ and our lady. And that therfore it is mete, that they shuld stande in the churches, and none otherwise to be estemed. And to the intēt the rude people shulde not from hensforthe take suche superstition, as in tyme past it is thoughte that the same hath vsed to do, we wyl, that our byshops & prechers, diligently shal teache them, and accordyng to this doctrine reforme theyr abuses. For els there might fortune idolatrie to ensewe, whiche god forbydde. And as for sensynge of them, and knelynge and offerynge vnto them, with other lyke worshyppiges, although the same hath entered by deuocion, and fallen to custome, yet
Lu.3. the people ought to be diligētly taught, that they
in no wise do it, nor thynke it mete to be done to ỹ
same images, but onely to be done to god and in
Ro.8. his honour, al though it be done before the images, whyther it be of Christe, of the crosse, of our lady, or of any other sayncte beside,

Of

ARTICLES.

# OF HONOVRINGE OF SAYNTES.

AS TOVCHYNG THE HONOWRYNGE of ſayntes we wil that all byſhops and preachours ſhall inſtructe and teache our people, committed by vs vnto their ſpirituall charges, that ſayntis nowe beynge with Chriſte in heuen, be to be honoured of chriſten people in erthe, but not with that confidence and honour, whiche are onely dewe vnto god, truſtynge to attayne at theyr handes that whiche muſt be had only of god: but that they be thus to be honoured, bycauſe they be knowen the electe perſons of Chriſte, bycauſe they be paſſed in godly lyfe out of this tranſitory worlde, bicauſe they alredy do reygne in glory with Chriſte, and moſt ſpecially to laude and prayſe Chriſt in them for theyr excellent vertues, whiche he planted in them, for exãple of and by them to ſuch as yet ar in this worlde, to lyue in vertue and goodneſſe. And alſo not to feare to dye for Chriſte, and his cauſe as ſome of them dydde: and finally to take them in that they maye, to be the aduauncers of our prayers and demandes vnto Chriſt. By theſe wayes and ſuche lyke be ſayntes to be honoured and had in reuerence, and by none other.

ARTICLES.

# OF PRAYINGE TO SAYNTES.

AS TOVCHYNGE PRAYinge to sayntes we wyll that all bysshoppes and preachers shall instructe and teache our people, commytted by vs vnto their spirituall charge, that all be it grace remission of synne and saluation, can not be optayned but of god only by the mediation of our sauiour Christ, whiche is onely sufficient mediatour for our synnes: Yet it is very laudable to pray to sayntes in heuen euerlastyngly lyuing, whose charitie is euer permanent to be intercessours and to pray for vs & with vs vnto almyghty god after this maner, ALL HOLY ANGELS and sayntes in heuen, praye for vs and with vs vnto the father, that for his dere son Jesu Christis sake, we maye haue grace of hym and remission of our synnes, with an erneste purpose (not wantynge ghoostly strength) to obserue and kepe his holye commaundementes, and neuer to declyne from the same ageine vnto our lyues ende. And in this maner we maye pray to our blessed lady, to sayntt Johñ Baptyst, to all and euery of the apostelles, or any other sayntt particularly, as our deuotion dothe serue vs, So that it be done without any vayne superstition, as to thinke, that any sayntt is

is more mercyfull, or wyll here vs sooner than Christ, or that any sayntdoth serue for one thinge more than an other, or is patron of the same. And lykewyse we must kepe holy dayes vnto god in memory of hym & his sayncles, vpon suche daies as the churche hath ordeyned theyr memories to be celebrate: except they be mitigated and moderated by thassent and commaundement of vs the supreme heed to the ordinaries, & than the subiectes ought to obey it.

## OF RITES AND CEREMONIES.

AS CONCERNINGE THE rytes and ceremonies of Christis churche, as to haue suche vestementes in doinge goddis seruice, as be and haue ben most parte vsed, As sprynkling of holy water to putte vs in remembraunce of our baptysme, and the blode of Christ sprinkeled for our redemtion vppon the Crosse, Gyuynge of holy breadde to put vs in remembrance of the sacramēt of the Aulter, that al christen men be one body misticall of Christe, as the bredde is made of many graynes and yet but one lofe, and to put vs in remembrance of the receyuyng of the holy sacramēt and body of Christ, the whiche we ought to receyue in vyght charite, which in the beginning of Christis

churche men dyd more often receyue, thā they vse now adays to do. Bearynge of candels on Candelmas day, in memorye of Christe the spirytuall lyght, of whom Simeon dydde prophecy, as is redde in the churche that day. Gyuynge of asshes on Asshewenesday, to putte in remembrance euery christen man in the begynnynge of Lente and penaunce, that he is but asshes and yerthe, and therto shal returne, which is ryght necessary to be vttered from henseforth in our mother tonge alwayes on the same daye. Bearynge of palmes on Palme sondaye in memorie of the receyuynge of Christ into Hierusalem a lytell before his deth, That we maye haue the same desyre to receyue hym into our hartes. Creppynge to the crosse and humblyng our selues to Christe on good Fryday before the Crosse, & there offryng vnto Christ before the same, and kyssynge of it in memorye of our redemption by Christe made vpon the crosse. Setting vp the sepulture of Christ, whose body after his deth was buryed, The halowyng of the Font, & other like exorcismes, and benedictiōs, by the minysters of Christis Churche, and all other lyke lawdable customes rytes and ceremonies be not to be contemned and caste away, but to be vsed and contynewed as thinges good and lawdable, to put vs in remembraunce of those spirituall thinges, that they do signifye, not suffryng them to be forgotē, or to be put in obliuiō, but renewynge theym in our memories frome tyme to

tyme

tyme. But none of these ceremonyes haue power to rempte synne, but onely to stye and lyfte vp our myndes vnto god, by whom only our symmes be forgyuen.

## OF PVRGATORYE.

FOR AS MOCHE AS DVE order of charitie requyreth, and the boke of Machabees and dyuers auncient doctours plainely shewen, that it is a very good & a charitable dede to pray for soules departid: And for almoch also as such vsage hath continued in the church so many yeres euen from the begynnyng, we woll that all byshoppes and preachours shall instructe and teache our people cõmytted by vs vnto their spiritual charge, that no man ought to be greued with the contynuance of the same, and that it standeth with the veray due order of Charitie, a christian man to pray for soules departed, and to commytte theym in our prayers to goddis mercy, and also to cause other to praye for theym in masses and exequies, and to gyue almesse to other to pray for theym, wherby they maye be relieued and holpen of somme parte of theyr peyne. But for as moche as the place where they be, the name therof, and kynde of peynes there also, be to vs vncertayne by Scripture. Therfore this with all other thyn-

ges, we remytte to almyghty God, vnto whose mercy hit is mete and conuenient for vs to commende theym, trustynge that god accepteth our prayours for theym, referrynge the reste hollye to god, to whom is knowen their estate and condition. Wherfore it is moche necessarye, that suche abuses be clerely putte awaye, whiche vnder the name of Purgatory, hath ben aduaunced, as to make men beleue, that throughe the byshoppe of Romes pardons soules myght clerely be delyuered out of Purgatory, and all the paynes of it: or that masses sayde at *Scala celi* or other where, in any place or before any image, myght lyke wyse delyuer them from all theyr peyn, and send them streyght to heuen, and other lyke abuses.

LONDINI IN AEDIBVS
THOMAE BER.
THELETI REGII IMPRES.
SORIS.
CVM PRIVILEGIO.

Christe, and not for euery .vii. daye onely, but for all dayes, howres, & tymes. For at all tymes we be bounde to rest from fulfyllynge of our owne carnall wyll and pleasure, from all synnes, and euyll desyres, from pride, disobedience, ire, hate, couetousnes. and all suche corrupt & carnal appetites, & to cō; mytte our selues holly to god, that he maye worke in vs all thynges, that be to his wyll and pleasure. And this is the true Sabbotte or reste of vs, that be christened, when we reste from our owne carnall wylles, and be not ledde therby: but be guyded alwaye by god and his holy spirite. And this is the thyng that we pray for in the Pater noster, Whā we say, Father, let thy kyngedome come vnto vs, Thy wyll be done in erthe, as it is in heuen, Reigne thou with vs, Make thy wyll to be wrought in vs, that from our owne corrupte wyll we maye reste and cesse. And for this purpose, god hath or; deyned, that we shulde faste, watche, and labour: to thende that by these remedies we myght mortyfie and kyll the euyll and sensuall desyres of the flesshe, and attayne thie spyrytual reste, and quietnes, whiche is sygnyfied and fygured in this commaundement.

¶ Seconde we thynke it conuenient, that all byssh̄ops and preachers, shall instructe and teache the people, commyt; ted vnto theyr spyrytuall charge, that besydes this spyrytuall reste (whiche chiefely and prynccypally is requyred of vs) we be bounde by this precepte, at certayne tymes to ceasse from all bodyly labour, and to gyue our myndes entyerly and hol; ly vnto god. to here and lerne his worde. to knowledge our owne synfulnes vnto god, and his great mercy, and good; nes vnto vs. to gyue thankes vnto hym for all his benefytes. to make publyque and common prayer for all thynges nede; full. to receyue the sacramentes. to visite the sycke. to instructe euery man his chyldren, and famylie in vertue and good; nes, and suche other lyke workes. Whiche thinges although all christen people be bounde vnto, by this commaundement: yet the Sabbot daye, whiche is called the Saturdaye, is

not

put vs in remembraunce of some spirituall thynge. And that therfore they be not to be contemned, and cast away: but be to be vsed and contynued as thynges good and laudable for the purposes aboue sayde.

¶ The declaration of the fifth commaundement.

AS touchynge the fyfth commaundement, we thynke it conuenient, that all byssh̄ops and preachers shall instructe & teache the people, cōpytted to theyr spirituall charge, Fyrst that by this word Father, is vnderstanded here, not only the naturall father and mother, whiche dyd carnally begette vs, and broughte vs vppe: but also the spirituall father, by whom we be spiritually regenerated & nourisshed in Christe: and all other gouernours and rulers, vnder whome we be nourisshed and brought vp, or ordered and guyded. And all thoughe this commaundement make expresse mention onely of the chyldren or inferiours to theyr parentes and superyours: yet in the same is also vnderstanded and comprised the office and duetie of the parentes and superiours agayne, vnto their chyldren and inferiours.

¶ Seconde that by this worde Honour, in this commaundement, is not only ment a reuerence and lowlynesse in wordes and outwarde gesture, whiche children and inferiours ought to exhibite vnto their parentes and superiours: but also a prompte and a redy obedience to theyr lawfull commaundementes, a regarde to their wordes, a forbearynge and suffrynge of them, an inwarde loue and veneration towardes them, a reuerent feare, and loothenes to displease or offende them, and a good will and gladnes to assyst them, aide them, succour them, and helpe them with our counseyll, with oure goodes, and substaunce, and by all other meanes to our possible power. This is the veray honoure and duetie, whiche not onely the chyldren do owe vnto theyr parentes: but also all subiectes and inferiours to theyr heades and rulers. And

that

# THE INSTI-
# TVTION OF A
## CHRISTEN MAN,

CONTEYNYNGE

the Expo-
sytion or Interpretation of the com-
mune Crede, of the seuen Sa-
cramentes, of the .x. com-
mandementes, and
of the Pater
noster,
and the Aue Maria,
Justyfication &
Purgatory.

TO THE MOSTE HYGHE AND
*moſte excellent prince, our moſt gracious, and moſt redoubted*
*Soueraȳn lord and kyng* HENRY *the.*VIII. *by the grace*
*of god kyng of Englande and of Fraunce, defendour of the*
*fayth, lorde of Irelande, and ſupreme heed in erthe immediately*
*vnder Chriſt of the Churche of* Englande, Thomas *archbyſhop of*
*Canturbury,* Edwarde *archebyſhoppe of*
Yorke, *and all other the byſhoppes, prelates, and*
Archedeacons *of this your realme, wyſhe all*
*grace, peace, and felicitie from almighty*
*god the father our lorde Ieſu Chriſte.*

PLEASETH IT YOVR moſte royall maieſtie to vnderſtande, that where as of your moſt godly diſpoſition and tender zeale, whyche is impreſſed in your moſt noble harte, towardes thaduancement of goddis glorie, and the ryghte inſtitution and education of your people, in the knowlege of Chriſtis true religyon, your hyghnes cõmaunded vs nowe of late, to aſſemble oure ſelfes togyther, and vpon the diligent ſerche and peruſing of holy ſcripture, to ſette forth a playne and ſyncere doctrine, concernyng the hole ſumme of al thoſe thynges, which appertayne vnto the profeſſion of a chriſten man, that by the ſame al errours, doutes, ſuperſtitions, and abuſes, might be ſuppreſſed, remoued, and vtterly taken away, to the honour of almighty god, and to the perfyte eſtabliſhing of your ſaid ſubiectes in good vnitie and concorde, and perfite quyetenes bothe in their ſowles and bodies. We conſydering the godly effecte and intent of

this your highnes moste vertuous and gracious commandement, do not only reioyse and giue thankes vnto almyghty god with al our hartes, that it hath pleſed him to ſend ſuch a kinge to reigne ouer vs, which ſo erneſtly mindeth to ſet forth amog his ſubiectes the light of holy ſcripture, whiche alone ſheweth men the righte pathe to come to god, to ſe hym, to knowe hym, to loue hym, to ſerue hym, and ſo to ſerue hym, as he moſt deſyreth: but haue alſo accordyng to our moſte bounden dueties, endeuoured our ſelfes, with all our witte, lernyng, and power, to ſatisfie your highnes ſayd deſired moſte godly purpoſe. And therupon callyng to our remembrance howe the hole pithe and ſumme of all thoſe thinges, which be at great length conteyned in the hole canon of the Bible, and be of neceſſitie required to the attayning of euerlaſting life: was ſufficiently, exactly, and therwith ſhortly and compendiouſly comprehēded in the. xii. Articles of the cōmune Crede, called thapoſtels Crede, in the. vii. ſacramentes of the churche, in the tenne commandementes, and in the prayer of oure lorde, called the *Pater noſter*. And conſiderynge therfore, that if your highnes people were perfitely inſtructed & lerned in the right knowlege and vnderſtanding of the ſame, they ſhuld not only be hable eaſily to perceiue and vnderſtande, and alſo to lerne by hart and beare away the hole effecte and ſubſtance of al thoſe thinges, which do appertayne and be neceſſarie for a chryſten man eyther to beleue, or to do, but alſo that al occaſions might therby be remouid, whych by any colour or viſage haue cauſed any of them to fal or to be offended: we haue after longe and mature conſultation, had amonges vs,

com-

compiled a certaine treatiſe, wherin we haue employed our hole ſtudy, and haue therin truely and purely ſette forth and declared in our mother tongue, the very ſenſe and meanynge, and the verey righte vſe vertue and efficacie of all the ſaid foure partes. And forasmoche as Faythe, is that ſyngular gifte of god, wherby our hartes, that is to ſay, our naturall reaſon & iugement (obſcured and almoſte extincted by originall & actuall ſynnes) is lyghtened, purified, and made hable to knowe & diſcerne, what thinges be in dede acceptable, and what be diſpleaſant in the ſight of god. and forbycause alſo that faith is the very fountayne and chiefe grounde of our religion, and of all goodnes and vertues exercyſed in the ſame, and is the firſte gate, wherby we entre, and be receyued and admytted, not onely into the familye or houſeholde of our lord god, but alſo into the knowlege of his maieſtie and dettie, and of his ineſtimable power, wyſedome, rightuouſenes, mercy, and goodnes: We haue fyrſte of all begonne with the Crede, & haue declared by way of a paraphraſis, that is a kynd, mere, and true expoſition of the right vnderſtanding of euery article of the ſame. And afterwarde we haue intreated of the inſtitution, the vertue, and ryghte vſe of the ſeuen ſacramentes. And thirdly we haue declared the tenne commandementes, and what is conteined in euery one of them. And fourthly we haue ſhewed the interpretation of the *Pater noſter*, whervnto we haue alſo added the declaration of the *Ane Maria*. And to thintent we wold omytte nothyuge, conteyned in the boke of Articles, deuiſed and ſette forth this laſt yere, by your highnes like cõmandement: we haue alſo added in the ende

of this tretise, the article of *Iustification*, and the article of *Purgatory*, as they be in the said boke expressid. And thus hauing determyned our sentence in all thinges conteyned in the said treatise, according to the very true meaninge of scripture, we do offre the same here with vnto your moste excellent maiestie, most humbly besechinge the same to permytte and suffre it, in case it shall be soo thought mete to your most excellent wisdom to be printed, and so with your supreme power set forthe: & commanded to be by vs and all other your subiectes of the clergie of this your mooste noble realme, as well religious as other, taughte to your highnes people, without the whiche power and lycence of youre maiestie, we knoweledge and confesse, that we haue none auctoritie eyther to assemble our selfes togyther for anye pretence or pourpose, or to publysshe any thinge, that might be by vs agreed on & compiled. And albeit most drade and benigne souerain lorde, we do affirme by our lerninges, with one assent, that the said treatise is in all pointes so concordāt and agreable to holy scripture, as we truste your maiestie shal receiue the same, as a thing most sincerely and purely handled to the glorie of god, your graces honor, the vnitie of your people, the which thinges your highnes we may well se & perceyue, doth chiefly in the same desire: Yet we do moste humbly submyt it to the most excellent wysedome & exact iugement of your maiestie, to be recognised, ouersene, and corrected, if your grace shal finde any worde or sentence in it mete to be changed, qualified, or further expounded, for the playn setting forth of your highnes most vertuous desyre and purpose in that behalfe. Whervnto we shall

in that

**in that caſe conforme our ſelfes, as to our moſt bounden dueties to god and to your highnes apperteineth.**

Your hyghnes moſt humble ſubiectes and dayly bedeſmen.

Thomas Cantuarien.
Ioannes London.
Stephanus winton.
Ioannes Exon.
Ioannes Lincoln.
Ioannes Bathonien.
Rolandus Couen. et Lich.
Thomas Elien.
Nicolaus Saꝛ.
Ioannes Bangor.
Edouardus Hereforden.
Hugo wigornien.
Ioannes Roffen.
Ricardus Ciceſtren.
Guilielmus Norwicen.
Guilielmus Meneuen.
Robertus Aßauen.
Robertus Landauen.
Edouardus Eboꝛ.
Cuthbertus Dunelmen.
Robertus Carliolen.

Ricardus wolman Archidiaconus Sudbur. Gulielmus knyght Arch. Richemond. Ioannes Bell Arch. Glouceſtr. Edmundus [illegible]ier Arch. Laiceſtr. Gulielmus Skippe Arch. Dorſett. Nicolaus Heeth Arch. Staſſord. Cuthbertus Marſhal Arch. Notingham. Ricardus Curren Arch. Oxon. Gulielmus Cliffe, Galfridus Downes, Robertus Okyng, Radulphus Bradford, Ricardus Smith, Symon Mathew, Ioannes Pryn, Gulielmus Buckmaſter, Gulielmus May, Nicolaus wotton, Ricardus Coxe, Ioannes Edmundes, Thomas Robertſon, Ioannes Baker, Thomas Baret, Ioannes Hase, Ioannes Tyſon

Sacræ theologiæ, iuris eccleſiaſtici et
Ciuilis profeßores.

¶ This boke called the Institution of a chrysten man conteyneth foure speciall partes wherof

¶ The fyrste parte conteyneth the exposytion of the Crede, called thapostelles Crede.

¶ The seconde parte conteyneth the Exposition or declaration of the seuen sacramentes.

¶ The thyrde parte conteyneth the exposition of the tenne commaundementes.

¶ The fourthe parte conteyneth the exposytion of the Pater noster and the Aue, with the articles of Justifycation, and Purgatorie.

1 BELEVE in god the father, and that he is almyghty, and creator of heuen and erth.

2 AND I beleue in Jesu Christe, and that he is his onely begotten sonne, and our lorde.

3 AND that he was conceyued by the holy goost, and borne of the virgyn Mary.

4 AND suffred passyon for our redempcion vnder a certayne Juge, whose name was Pontius Pilatus, and so was crucified, deed. and buryed.

5 AND that he descended into hell, and rose agayn the thyrde day from death to lyfe.

6 AND that he ascended afterwarde vp into heuen / and sytteth there vpon the right hande of almyghty god his father.

7 AND that he shall come from thens at Domisday to iudge the quycke and deade.

8 AND I beleue in the holy goost.

9 AND I beleue that there is one holy Catholyque and vniuersall churche.

10 AND I beleue that there is in the same Churche communion of sayntes and remyssyon of synnes.

11 AND I beleue that at Domisday all ye people of the world that euer was or euer shall be vnto that daye, shall they aryse agayne in the selfe same flesshe and body, whiche they hadde whyle they lyued here in erth.

12 AND I beleue that all thelecte people of god shal haue and enioye euerlastynge lyfe for theyr reward.

## ¶The lenke and interpretacyon of the fyrst Article.

IN my harte I beleue assuredly, and stedfastly with my mouth I professe & knowledge, that there is but one very god, & thre persons in trinitie, the father, the sonne, & the holy goost, and that these thre persons be not thre goddes, but all one god, all of one nature, and of one substaunce, and

all of one euerlastyng essence or being, and alyke and equall in myght, power, wysedome, knowlege, ryght wysenes, and all other thynges belongyng vnto the deitie. And that besyde or without this god, there is no other god.

And I beleue also and professe that god the father, whiche is the fyrste person in Trinitie, is not onely the god, the lorde, and the father of heuen and erth, and all thynges conteyned therin by creation and gouernaunce: but also that he is the father of his onely begotten sonne, the seconde persone in Trinitie, and that he dyd bygette hym of his owne substaunce by eternall generation, that is to saye, by generation that neuer hadde begynnynge.

And I beleue also, and professe that all and synguler the wordes and sayinges of this god the father (be they lawes, preceptes, promyses, prophecyes, or thretenynges) and all that euer was spoken of hym, or by hym in the hole body and canon of the newe and the olde testament, is moste certaynly trewe, and of suche infallyble veryte and trouthe, that the same canne not be altered, or conuelled by any contrary opynyon, power, or auctoryte. And I promyse and professe that I do and woll not onely hope, and loke surelye, and without all doubte to atteyne and enioye all those thynges, whiche god promyseth in holy scrypture vnto thelecte chyldrne of god: but also that I do and woll feare, leste those punyshementes and afflyctions, whiche god in holy scrypture threteneth to caste vpon those persones, whiche do transgresse his wyll and cõmaundementes, shall fall vpon me: yf I shall not, lyke an obedient seruaunt and chylde, studye to fulfylle and accomplyshe the same.

And I beleue also, and professe that this god, and this father is almyghty, that is to saye, that his power and mygh te excelleth incomparably all the other powers in heuen and erth. And that all other powers, whiche be in heuen, erthe, or hell, be nothyng as of them selfe: but haue all theyr myght, force, and strengthe of hym onely, and be all subiecte vnto

his

his power, and be ruled and gouerned therby, and can not resyste, or lette the same.

And I beleue also, & professe, that this almighty god, & almyghty father dyd at the begynninge create, forme, & make of nought heuen and erthe, and all thynges conteyned in this worlde, as well aungels & mans sowle, and all other thynges inuysyble: as also all other vysyble creatures and that he dyd gyue vnto them all the power and myght, whiche they haue.

And I beleue also and professe, that among his other creatures, he dyd create and make me, and dydde gyue vnto me this my sowle, my lyfe, my body, with all the membres that I haue great and small and all the wytte, reason, knowlege and vnderstandynge that I haue, and fynally all the other outwarde substance, possessyons, and thynges, that I haue or can haue in this worlde.

And I beleue also, and professe, that he is my very god, my lorde, and my father, and that I am his seruaunte and his owne sonne, by adoption and grace, and the ryght enherytor of his kyngedome, and that it procedeth and cometh of his mere goodnes onely without all my deserte, that I am in this lyfe preserued and kepte from daungers and perylles, And that I am susteyned, norysshed, fedde, clothed, and that I haue helthe, tranquyllytie, reste, peace, or any other thynge necessary for this corporall lyfe. I knowlege also and confesse, that he suffreth and causeth the sonne, the mone, the sterres, the daye, the nyght, the ayre, the fyre, the water, the lande, the see, the fowles, the fyshes, the bestes, & all the frutes of the erthe to serue me for my profytte and my necessite.

And in lyke maner I confesse and knowlege, that all bodily syckenes, and aduersitie, whiche do fortune vnto me in this worlde, be sent vnto me by his hande, and his visitation, and that he punysheth me not to distroy me, but onely to saue me, and to reduce me agayne by penaunce vnto the ryght way of his lawes, and his religion, and so therby to proue me, and to exercyse me in pacience, and other vertues, and also to signi-

fie vnto me the great cure, and fatherly loue, and goodnes, whiche he beareth towardes me. And therfore I woll haue none other god, but onely this god, whiche by his almyghtie power hath created and made heuen and erthe, and all thynges conteyned in the same. Neyther woll I glory, or put my truste and confidence in myne owne power, force, strength, ryches, lernyng, science, wysedome, or any thynge els, what so euer I haue, or shall haue, and possesse in this worlde. Neyther woll I glory, or put my confydence in any other man or creature of this worlde, be it in heuen, hell, or in erthe, nor in any craste of Nygricke, sorcerie, charmes, wytchecraftes, or any other false artes subtiled, and inuented by the diuell: but I woll put my hole hope, my hole truste and confydence in god onely, and in hym onely woll I glorye, and gyue all honour and glorie vnto hym, and vnto hym only, and vnto his gouernaunce woll I commytte, and submytte my selfe, my goodes, and all that euer I haue, withoute fearynge or regardynge the malyce, the craste, or power of the deuyll, or any of his membres, whiche myght enduce me to the contrary. Neither woll I desyre any sygne to tempte god, but I woll truste fermely & faythfully vnto hym. And although he shall sende any aduersitie vnto me / or shall dyfferre and tarye his pleasure in grauntynge suche requeste and petytion / as I shall make vnto hym: yet woll not I murmur or grudge therat, nor go aboute to prescribe or appoynt vnto hym any ende, any tyme / any measure, or season: but I woll commytte all to his wyll, with a pure and a stedfast faythe, and woll paciently abyde the tyme, whiche vnto hym shall be thought moste expedient for me.

This faythe I retayne stedfastely engraued in my harte, and I promyse by the grace & helpe of god, neuer to swarue or declyne from the same, for any argumente, persuasyon, or auctoritie, that maye be obiected: nor for any worldly affection, or respecte of pleasure, payne, persecution, or torment, what so euer shall fortune vnto me. From this truste and confydence

fidence wolde I neuer be brought, although the all the men in the worlde shulde forsake me, and persecute me. Neyther wolde I the lesse truste in god, for that I am a man of great power force and auctorytie, endewed with all suffycyencies in this worlde, ne yet bicause I want the possessions of this worlde, and am but wretched and poore / rude and vnlerned, and dispysed of all men, nor synnally bycause I am a wretched synner. For syth this God is the almyghtye lorde, and maker of all thynges, and hath all thynges vnder his handes and gouernaunce: what can I lacke that he can not gyue or do vnto me, if it be his wylle so to do? And syth he is my father, I am assured, that for the fatherlye loue and pytie, whiche he hath and beareth vnto me, he wolde not onely care for me, but he wolde be also continually present with me by his grace and fauour, and wolde contynually gouerne and directe me, ayde and assyste me, and prouyde that, that shall be beste for me, and wolde also forgyue me all the synnes that I euer commytted or haue done, contrary to his commaundemente, so ofte as I shall by trewe, and vnfeyned penaunce retourne vnto hym with all my harte, and shall applie my hole mynde, purpose and endeuour, to amende my noughtie lyfe, and to obserue his commaundementes.

## ¶ The sense and interpretation of the seconde Article.

I BELEUE constantly in my harte, & with my mouth I do professe & knowlege, that Jesu Christ is thonly begoten sonne of almyghty god the father, & that he was begoten of his godly nature, and substance eternally before the worlde was made or formed, and that he is very god equall with god the father, and tholy goost in substance, and all other thynges belongynge vnto the godheed.

And I beleue lykewyse, ỹ this Jhesu Chryst was eternally preordeyned, and appoynted by the decree of the hole Trinitie, to be our lorde, that is to say, to be thonely redemer and

Sauyour of mankynde, and to reduce and bringe the same from vnder the dominion of the dyuell and synne, vnto his onely dominion, kyngedome. lordeshyppe, and gouernaunce.

And I beleue lykewyse, that this Jesu Christe is true in al his wordes and promyses, or rather that he is verye trouthe it selfe. And that all thynges, whiche be spoken of hym, or by him in holye scrypture, be certaynly and infallibly true.

And I beleue also, and professe that Jesu Christ is not only Jesus, and lorde to all menne that beleue in hym, but also that he is my Jesus, my god, and my lorde. For where as of my nature I was borne in synne, & in the indignation and displeasure of god, & was the veray chylde of wrath, condemned to euerlastynge death, subiecte and thrall to the power of the dyuell and synne. hauyng al the prynceypall partes or portions of my soule. as my reson & vnderstanding, and my free wyll. and all thother powers of my soule and body, not onely so destituted & depryued of the gyftes of god, wherwith they were fyrste endewed, but also so blynded. corrupted, and poisoned with errour, ignoraũce, and carnall concupiscence, that neyther my sayd powers coude exercyse the naturall function and offyce, for the whiche they were ordeyned by god at the fyrste creation, nor I by theym coulde doo or thynke anye thynge, whiche myghte be acceptable to god, but was vtterly deade to god, and all godlye thynges, and vtterlye vnable and insuffycyente of myne owne selfe to obserue the leaste parte of goddis commaundementes, and vtterlye inclyned and redy to runne headlynge into all kyndes of synne and myschyefe, I beleue I saye, that I beynge in this case, Jesu Chryste, by sufferynge of moste prynfull and shamefull deth vpon the Crosse, and by shedynge of his most precious blode, and by that glorious victorie, whiche he had, whan he descendynge into helle. and there ouercommynge bothe the diuell and dethe, rose agayne the thyrde daye from dethe to lyfe, and so ascended into heuen, hath nowe pacyfyed his fathers indignation towardes me, and hath reconcyled me agayne into

into his fauour, and that he hath loosed and delyuered me from the yoke and tyranny of deathe, of the dyuell, and of synne, and hath made me so free from theym, that they shall not synnally hurte, or annoy me, and that he hath powred out plentyfully his holy spyryte and his graces vppon me, specyally saythe, to illumyne and directe my reasone and iudgement, and charytie, to directe my wyll and affections towardes god. wherby I am so perfectly restored to the lyght and knowledge of god, to the spyrytuall feare and drede of god, and vnto the loue of hym and myne neyghboure, that with his grace I am nowe redye to obey, and able to fulfyll and accomplysshe his wylle and commaundementes. Besydes all this, he hath brought and delyuered me from darkenes and blyndenes, to lyght, from deathe to lyfe, and from synne to Justyce, and he hath taken me into his protection, and made me as his owne peculyar possessyon, and he hath planted and grafted me into his owne bodye, and made me a membre of the same, and he hath communicated and made me partycypant of his iustyce, his power, his lyfe, his felycytie, and of all his goodes, so that nowe I may boldly say and byleue, as in dede I do perfytely byleue, that by his passyon, his dethe, his blode, and his conquerynge of dethe, of synne, and of the dyuel, by his resurrection and ascensyon, he hath made a sufficient expiation or propiciation towardes god, that is to say, a sufficyente satisfaction and recompence as welle for my originall synne, as also for all the actuall synnes, that euer I haue committed, and that I am so clerely rydde from all the guylte of my sayde offences, & from the euerlastynge payne, due for the same, that neyther synne, nor deathe, nor helle, shall be able, or haue any power, to hurte me or to let me, but that after this transytorye lyfe, I shall ascende in to heuen, there to raygne with my Sauyour Christ perpetually in glorye and felicytie.

All whiche thynges consydered, I may worthyly call him my Jhesus, that is to say, my sauyour: and my Christ, that is

to

to saye, myne annoynted kynge and prieste, and my lorde, that is to saye, my redemer and gouernour. For he hathe doone and fulfylled the verye offyce bothe of a prieste and of a kynge, and of a lorde. Of a prieste, in that he hath offered vp his blessed bodye and bloude, in the Altare of the Crosse, for the satysfaction of my synnes. And of a kynge and lorde, in that he hath, lyke a moste myghty conquerour, ouercome and vtterly oppressed his ennemyes (whiche were also myne ennemyes) and hath spoyled theym of the possessyon of mankynde, whiche they wanne before by fraude and decepte, by lieng and blasphemy, and hath brought vs nowe into his possession and dominion, to reygne ouer vs in metey and loue, lyke a moste louynge lorde and gouernour.

Fynally I beleue assuredly, & also professe that this redemption and iustyfication of mankynde coulde not haue bene wrought / nor brought to passe by any other meanes in the worlde, but by the meanes of this Jesu Christe goddis onely sonne, and that neuer man coulde yet / nor neuer shal be hable to come vnto god, the father, or to beleue in hym, or to attayn his fauour by his owne wytte or reason, or by his owne science and lernynge, or by any his owne workes, or by what soeuer maye be named in heuen or in erthe, but by the faythe in the name and power of Jesu Chryste and by the gyftes and graces of his holy spyryte. And therfore, syth he is my Jesu Chryste, and my lorde: I wolle put my hoole truste and confydence in hym, and wolle haue the selfe same faythe and affyaunce in hym in all poyntes, which I haue in god the father. And I wolle knowledge hym for my onely lorde, and wolle obeye all his cõmaundemẽtes durynge my lyfe, without any grutchynge. And I am sure, that whyle he is my lorde and gouernour, & I vnder his protection, neyther synne, neyther the dyuell, nor yet deathe, nor helle / can do me any hurte.

The

## The lenle and interpretation of the thyrde Artycle.

I Beleue in my harte assuredly, and constantely do pro-fesse that whan the tyme was come, in the which it was before ordeyned, and appoynted by, the decree of the hoole Trinitie, that mankynde shulde be saued and redemed: this Jesu Chryste, the seconde person in Trinitie, and veray god, descended from heuen into erthe, to take vppon hym the veray habyte, forme, and nature of man, and in the same nature to worke, to suffer, and fulfyll all those thynges, whiche were necessary for our redemption.

And I beleue also, and professe that he so descendyng from heuen, dyd lyght downe into the wombe of a most blessed virgin called Marie, and that he dyd there take vppon hym our nature, and was conceyued, begotten, and borne of her veray flesshe, nature, and substance: and so dyd vnite and conioyne togyther the same nature of man, with his Godheed in one persone, with suche an indyssolubie and inseparable knotte, and bonde, that he beinge one persone Jesu Chryste, was than and euer shall be in the same person, veray perfyte god, and veray perfyte man.

And I beleue also, and professe that this moste blessed virgine conceyued this her chylde Jesu Chryste, without spotte, or blotte of synne, or carnall concupyscence, and without any cõmixtion, or coniunction had betwene her and any mortall man, or any other creature in heuen or erthe. And that the holy goost, the thyrde person in trinitie, descendynge also from heuen, lighted downe in to this moste blessed virgin, & there of her flesshe & substaũce, wrought this ineffable & incomprehensyble worke of the Incarnation of this chylde Jesu Chryste.

And I beleue also and professe, that this worke and operation of the holy goost, was all holy, without any synne or impurite, & that it was done without any violation, or detriment vnto the virginitie of that blessed virgin saynt Mary.

And I beleue also, that this chylde Jesu Chryste was not onely thus conceyued without synne, but also that he was borne in lyke maner of his sayde moste blessed mother and that she both in the conception, and also in the byrth, and nativitie of this her chylde, and euer after, reteyned stil her virginitie pure and immaculate, and as clere without blotte as she was at the tyme, that she was fyrst borne.

And I beleue, that this conception, and Natiuitie of our sayde sauiour, was ordeyned to be thus pure, holy, and vndefyled, to thintent that al fylthines and malediction, wherwith the conception and byrthe of me, and of all other men, that euer were sithe Adam, or shalbe, and al the filthines and malyce of the synnes of the hole worlde, as well originyal as actuall, shulde therby be puryfyed, purged, and made cleane.

## The lence and interpretation of the fourthe Artycle.

I Beleue assuredly in my harte, and with my mouthe I do professe, that this Christe, very god and man, after he was thus cõceyued and borne of his blessed mother, waged and kyued forthe here in the worlde, vntyll he came vnto the age of .xxxii. yeres and aboue, and that in all this tyme of his lyfe, he suffered and endured for our sakes, and for our welthe, moche boiely afflyction, moche labour and trauaylle, moche hungre, thurste, and pouertie, moche iniurie and ignominie, and many other the myseries and infirmities, wherunto all mortall men be subiecte.

And I beleue, that although this our sauyour Jesu Christ passed ouer all the hole course of his sayde lyfe, euen from his Natyuitie vntyll his deathe, in suche perfyte obedience vnto the lawes of god and man, and in suche perfyte innocencie of lyuynge, that neyther any man in the worlde, nor the dyuell hym selfe, coulde euer fynde in hym suspycion of any the leaste crime or offence that myght be deuysed: yet the blynde ignorannt Jewes, replete with enuy and malyce, and the very membres of the dyuell, by whom they were prouoked and enduced

enduced there vnto, laboured contynually by all craftes and meanes they coulde, to dystroye hym: and at lengthe conspiringe to gether, and subornatynge false wytnesse, they toke hym, and after they had bet hym, and spyt in his face, and vsed all the vilany they coulde vnto hym, they bounde and brought hym before one Pontius Pilatus, beynge then the chiefe iudge in Hierusalem, vnder the Emperour of Rome, and there they mooste falsely accused hym, as a subuerter of the lawes of god, and as a person that seduced the people, and moued sedicion amonge them, and as a traitour against themperour of Rome.

And I beleue that our saulour Jesu Christe, beynge thus mooste falsely and wrongfully accused, and brought before the sayde iudge, was at length in publyque and open iudgemente condempned by the sentence of the sayde iudge, to be nayled vnto a crosse, and to be hanged vpon the same, to the intent he shulde so suffre that kynde of death, whiche amonge the Jewes was euer mooste abhorred, and detested, and accompted to be the mooste shamefull and cursed of all others.

And I beleue that after this sentence, and iudgement thus pronounced and gyuen contrarye to all Justyce, and equitie: the Jewes dyd take this innocent Jesu Christe our saulyour, and fyrst of all byndyng hym fast to a pyller, & pressyng with great violence a crowne of thorne vpon his heed, they dyd not onely mooste spitefully mocke hym, and scorne hym, But they also most cruelly scorged, tourmented, and afflicted hym, & finally they crucified hym, that is to saye, they nayled hym throughe handes and feete vnto a crosse, and so hanged hym vp vpon the same, on a certayne hyll called Caluarie.

And I beleue also and professe, that he hanged there vpon the same crosse betwene two theues, whiche were malefactours, vntyll he was deade, and his soule departed from his body. And that after he was thus deade, one Joseph ab Aramathia, beinge one of Christis disciples, & certayne other deuout men & women, whiche also beleued in Christ, opteyned

lycence of the sayde Judge, to take downe this blessed bodye of our sauyour Jesu Chryste frome the sayde Crosse. And that whan they hadde so done, they wrapped and folded the same body in a clene syndone, and so layde it and buryed it in a newe graue or sepulchre, whiche the sayde Joseph had made of stone, wherin there was neuer man buryed before.

And I beleue that our sauyour Jesu Christ, in al the tyme of his moste bytter, and greuouse passyon, and in suffrynge this moste vyle and shamefull deathe, not onely endured and susteyned all the peynes and iniuries, and all the opprobries, and ignominies, whiche were done vnto hym therin mooste patiently, without resystaunce, and lyke an innocent lambe not openynge ones his mouthe to the contrarye: but also that he dyd wyllyngly and gladly without force or constrainte of any power, suffre this crosse, and this kynde of deathe, and his soule also to departe from his body.

And I beleue that by this passion and dethe of our sauiour Jesu Christe, not onely my corporall deathe is so destroyed, that it shal neuer haue power to hurte me, but rather it is made holsome and profytable vnto me, but also that all my synnes, and the synnes also of all them, that do beleue in hym, and folowe hym, be mortyfyed and dred, that is to say, all the guilte and offence therof, and also the damnation and payne due for the same, is clerely extyncted, abolyshed, and washed away, so that the same shal not afterwarde be imputed or inflycted vnto me. And therfore wolle I haue this passyon, and this death in my dayly remembraunce. And I wolle not onely glorye, and reioyce contynually therin, and gyue all the thankes I can vnto god for the same, consyderynge I haue, and shalle assuredly attayne therby my redemption, my iustyfycation, my reconcilyation vnto goddis fauour, and lyfe euerlastynge: but I wolle also endeuour my selfe to my possyble power, and by the helpe of god, to folowe this my sauyour Jesu Chryste, in the bearynge of myne owne crosse, accordynge to the wylle and commaundement of god, that is to say, I

wolle

woll dayly labour and study, to mortyfie and kyll my carnal affections, and to subdue them vnto the spyryte, and I woll paciently beare all the aduersyties, afflictions, and punyshementes, that god shall sende vnto me in this worlde, and I woll in my harte hate, abhorre, and detest all synne, consyderynge that the same was euer so odiouse and dyspleasaunt vnto god, that nothynge in the worlde coulde worthyly satysfie and contente hym for the same, but onely the death and the bloud of his onely and most dere beloued sonne Jesu Chryste.

## The sence and interpretation of the fyfth Artycle.

I Beleue assuredly with my harte, and with my mouthe I do professe, that this our sauyour Jesu christe, after he was thus deed vpon the crosse, he descended immedyatly in his soule downe into hell, leauynge his mooste blessed body here in erthe, and that at his comynge thyther, by the incomparable myght and force of his godheed, he entred into hell. And lyke as that myghty man, of whome saynt Luke speaketh, whiche, entrynge into the house of an other stronge man, fyrste ouercame hym, and bounde hym hande and foote, and afterwarde spoylynge hym of all his armure and strength, wherin he trusted, toke also awaye from hym, all the goodes & substaunce he had. and lyke as stronge Sampson slewe the mighty Lyon, and toke out of his mouth the swete honyzeuen so our sauyour Jesu Chryst at his sayd entre into hell, fyrst he conquered and oppressed bothe the dyuell and hell, and also deathe it selfe, wherunto al mankynde was condempned, and so bounde theym faste, that is to saye, restrayned the power and tyrannye, whiche they had before, and exercysed ouer all mankynde, that they neuer hadde sythe that tyme, nor neuer shall haue any power fynally to hurte or annoy any of them, that do faythefully byleue in Jesu Christe, and afterwarde he spoyled helle, and delyuered, and brought with hym from thens, all the soules of those ryghtuouse and good menne,

Luke.xi.

Jud.xiiii.

whiche from the fal of Adam died in the fauour of god, and in the faith and byleue of this our sauiour Jesu Christe, whi-che was then to come. And I beleue that by this descendynge of our sauiour Jesu Christe in to hel, not only his electe peo-ple, whiche were holden there as captyues, were deliuered from thens: but also that the sentence and iudgement of the maledictiō and of eternal damnation (whiche god hym selfe moost rightfully pronounced vpon Adam, and all his poste-ritie, and so consequently vpon me) was clerely dissolued, sa-tisfied, released, and discharged, and that the diuel and hell bothe haue vtterly loste, and be depriued of all the ryghte, clayme, and interest, whiche they myght haue pretended to haue had in me by thauctoritie of that sentence, or by reason of any synne that euer I had or haue committed, be it origi-nall or actuall. And that the diuel, with all his power, craft, subtilitie, and malice is now subdued and made captyue not onely vnto me: but also vnto all thother faythfull people, and right beleuers in Jesu Christe, that euer was or shal be syth the tyme of Christis sayde descendynge in to hell. And that our sauiour Jesu Christe, hath also by this his passyon, and this his descendynge in to hel, payed my raunsome, and hath merited and deserued, that neither my soule, neither the sou-les of any suche, as be righte beleuers in Christe, shall come therin, or shall fynally be encombered with any tytle or accu-sation, that the diuell canne obiecte ageynst vs, or laye vnto our charge.

And I beleue that this our sauyour Jesu Christe, after he had thus in sowle conquered, and spoyled the diuell and hell of all theyr force, power, and tyranny, and made them sub-iecte vnto me, and all true christen men, in lyke case as they were vnto Adam, before his fall: he returned agayne frome hell, lyke a moste mighty kyng, and conquerour, in triumphe and glorie, and came vnto the sepulchre, where his blessed bodye laye buryed, and so resumynge and takyng agayn the very same body vppon hym, the thyrde daye after his sayde

deathe

deathe he lyued agayne, and so rose out of that sepulchre in his naturall and perfyte manhode, that is to say, in his soule and in the selfe same body, whiche was borne of the virgin Mary, and dyd hange vpon the crosse.

And I beleue also, and professe that after he had so done, he lyued in the world by the space of .xl. dayes, in the whiche time he was conuersant, & dyd eate and drynke, with his apostles, and his disciples, and preached vnto them, & auctorysed them to go forthe into the worlde, to manyfest and declare, that he was the very Christe, the very Messias, & the veray god and man, which was promysed in scripture, to come and saue, and to redeme all those that wolde beleue in hym.

And I beleue assuredly that by this descendynge of Christe into hell, and this his resurrection agayne from deathe to lyfe, Christe hathe merited and deserued for me and all trewe and faythfull christen men, not onely that our sowles shall neuer come into helle: but also that we shall here in this lyfe be perfytely iustifyed in the syght and acceptation of god, and shall haue suche grace, myght, and power gyuen vnto vs by hym, that we shalbe made able therby to subdue, to mortyfie, and to extinguysshe our olde Adam, and all our carnall and fleshely concupiscences, in suche sorte, that synne shall neuer afterwarde reigne in our mortall bodyes, but that we shall be holly delyuered from the kyngdome of synne, and from spyrituall deathe, and shall be resuscytated and regenerated into the newe lyfe of the spyryte and grace.

And where as I, and all other chrysten men shuld haue ben the moste myserable of all other creatures in the worlde, and shulde haue dyed lyke heathens, and pagans without all hope of euerlastynge lyfe, or of rysynge agayne after our deathe: yf Christe our heed and sauiour had not rysen agayne to lyfe after his deathe, I beleue and truste nowe assuredly, that by the vertue and efficacie of this desendynge of Christe in to helle, and of his resurrection agayne from death to lyfe, not onely our corporall dethe, and all the afflictions, whiche we

maye

maye fusteine in this worlde. shal not annoy vs, but shall rather tourne vnto our profyte, and be as entrees and occasyons of our greatter glorie: but also that we shall after our corporall deathe be preserued from the captiuitie of hell, and shall be made partakers of Christis resurrection, that is to say, that we shall aryse and lyue ageyne in the selfe same bodyes and sowles, that we nowe haue, and so shall vtterly ouercome deathe, in lyke maner as our heed, and our sauiour Jhesu Christ hath done before vs, and shal fynally lyue with hym immortally in ioye, and felycitie.

## The sence and interpretation of the.vi. Article.

I Beleue assuredly, and constantly do professe, that this our sauiour Jesu Christ, after he had perfitely accomplished & perfourmed the hole misterie of the redemption of mankynde, by his incarnation, his byrthe, his passion, his deathe, his buriall, his dyscendynge into hell, and ryssynge agayne from deathe to lyfe, and after he had ben here in erthe conuersaunt with his Apostles and dyscyples by the space of xl. dayes after his sayde resurrection: the same fortieth day, whan he was amonge his sayde Apostelles, he in theyr syght ascended vp agayne in to heuen, in the very same his naturall bodye, whiche was borne of the blessyd virgin his mother, and was crucified vppon the crosse. And so dyd withdraawe his corporall presence from the syghte of his apostels, and from the syght of all other creatures here in erthe, to the intente they shulde frome thensforthe eleuate and lyfte vp theyr hole hartes, theyr myndes, theyr desyres, and all theyr affections from erthely thynges, and frome all carnall and worldely cures, towardes heuen and heuenly thynges, and so shulde prepare theyr hartes, and make theym selfes mete and apte to receyue the holy goost and his spirituall gyftes, whiche he wolde sende downe in to the worlde sone after his sayd ascention.

And

And I beleue in lyke maner that this our sauioure Jesu Christe, after he was retourned into heuen, beinge very god and very man in one person, all myghty god his father did constitute and sette hym vpon his ryghte hande, and that euer sythe that tyme he hath so sytte, and so shal sytte eternally, that is to say, almyghty god his father, dyd cõmunicate and gyue vnto hym glorie, honour, felicitie, power, and euerlastynge monarchie, gouernaunce, rule, and dominion ouer all the pryncipates, potestates, powers, dominations and ouer all creatures, that can be named either in this worlde or in the worlde to come. And soo ordeyned, that he shulde be kynge of all kynges, and lorde of all lordes, and that all thynges in heuen and erthe shulde be caste vnder his feete, and made subiecte vnto hym. And that he shulde be thonly heed of the catholyque churche. and that the same churche shulde be the body vnder that heed. And lykewise as the heed alwaye excelleth all thother membres: so Christe shulde excelle incomparably in honour, and dignitie, all the membres of his sayde body the churche, and that he shulde be thonly perfectyon and consummation of the same. Ephe. 1.

And I beleue also, and professe that this our sauioure Jesu Christe, beinge thus constituted and set vpon the right hande of his father, was and is also constituted, to be not onely the eternall kynge, the heed, the lorde, and gouernoure of his body, the catholyque churche, but also to be the onely eternall preest and byshop of his sayde churche, that is to saye, to be the onely patrone and aduocate, and thonely mediatour betwene god and mankynde, and the onely intercessor for the synnes of all them that ryghtfully beleue in hym.

And I beleue that accordynge therunto, our sauioure Jesu Christ is of his owne goodnes not onely more redy alwayes, than any other creature in the worlde is, to helpe me by his mediacyon and intercession, but also that whan so euer I do inuocate and calle vpon hym, in ryght fayth and hope, with full intent, and purpose to amende, and retourne from my

noughty lyfe, he presenteth, and exhibiteth vnto the sight of his father his moste blessed body, as it was wounded, crucified, and offred vp in sacrifyce for the redemption of mankynde. and so from tyme to tyme maketh continuall request and intercession vnto god his father for the remission of all my synnes, and for my reconciliation vnto his fauour, and finally doth obteyne, that god so reconciled, wolle vouchsafe to sende downe his holy spyrite, to dwell within my harte, there to rule, to gouerne, and to sanctifie me with all my thoughtes and dedes. and to comforte, and strengthe me with all spirituall gyftes, necessary to the attaynynge of euerlastynge lyfe.

And therfore sithe my heed and my sauiour Jesu Christ ascended vp into heuen, and sytteth there vpon the ryght hand of his father, and maketh there continuall intercession for me: I shall neuer from hens forthe, by the grace of god, seke nor set my felicitie in any worldly thynge, but shall alwayes vse the creatures, and ordynaunces of this worlde, and all worldly thynges, as a passynger, or a pylgrime vseth the commodities of a straunge countrey. wherin he intendeth not to tary. but to passe forthe, vntyll he shall come vnto his owne dwellynge place. And I shall conuerte my hole cure, desyre, and study from these erthely pleasures, to the attaynynge of that heuenly, and euerlastynge life, whiche is prepared and ordeyned for me. And beinge assured of so good, so louynge, and therwith so myghty a gouernour, mediatour, and aduocate in heuen as Chryst is, I wolle by the helpe of his grace, from hens forth continue stylle, & perseuer vnder his kyngedome, his tuicion, and his gouernaunce, and so beynge, I wolle accompt my selfe safe, and sure in all maner aduersities, and agaynst all maner aduersaries and enmyes. And I wolle neuer, by the helpe and grace of god, seke other gouernour or mediatour, nor all the displeasures, iniuries, or aduersities in the worlde, nor all the malyce, crafte, and subtilitie of the dyuell, nor all the multitude or burden of my

synnes,

sinnes, shall cause me to distruste or dispayre of helpe at his handes, nor yet shall make me afrayde to prosecute this my said desyre, and purpose, or cause me to desyst from the same.

## The sence and interpretation of the seuenth Artycle.

I Beleue assuredly, and constanly do professe that our sauiour Jesu Christ, beyng thus ascended in to heuen, & sette there on the right hand of almighty god his father, shall at the laste ende of the worlde, whiche we call Domes day, retourne ones agayne, and come from heuen, and appere vnto all the people of the worlde both quicke and deed, in his perfyte manhode, and in the selfe same body, wherin he ascended, to the inestimable comforte, and reioyce of the good, and to the extreme terrour & confusyon of the wycked.

And although our sauiour Jesu Christ, at his fyrst aduent or commyng into the world (which was whan he came to be incarnate) appered in the habyte and fourme of a very lowe seruaunt, and of an abiecte person, in all humblenes, pouertie, affliction, and myserie, and suffred him selfe to be iniustly iudged, and condempned to dethe by others, and although he hath euer syth that tyme, and euer shal vntyl Domesday, vse his merey, and longe pacience, and suffrance towardes the wretched synners of the worlde, inuitinge alwayes, and callynge them from tyme to tyme to repentance: yet I beleue assuredly that at his seconde aduent or commynge, he shall appere in the higth and almighty power, glorie, and maiestie of his kyngedome, and beinge accompanyed with all the orders of aungelles, waytinge vpon hym as his ministres, he shall syt te openly in the clowdes of the ayre, and shall iudge all the worlde quicke and deed, and that straitely, accordynge to trouthe and iustice, and accordynge as he hathe promysed and thretned to do by his holy worde, expressed in scripture, that is to say, accordynge to euery mannes owne workes and dedes done by hym while he lyued in the world, Matth. xxv. Apoc. i.

wythout sparyng, or fauourynge, or shewynge of mercy, vn-
to any, whiche haue not deserued the same in theyr lyfe tyme.

And I beleue assuredly that at this day, whan Christ shal
thus sytte in the seate or throne of his iudgement, all the peo-
ple of the worlde quicke & dead, that is to saye, aswell al those
whiche shall be founde on lyfe in the worlde, at the daye of
this seconde aduent, or commynge of Christ: as also al those
whiche euer sythe the creation of Adam, lyued here in this
worlde, and dyed before that daye, shall come and appere be-
fore the presence of Christe, in theyr very bodyes and sowles.
And whan they shal be so gathered, and assembled togyther,
our sauiour Jesu Christe shall pronounce the extreme or fy-
nall sentence and iudgement of euerlastynge saluation vpon
all those persones, whiche in theyr lyfe tyme obeyed and con-
formed them selfe vnto the wylle of god, and exercysed the
workes of ryght beleue and charytie, and so perseuerynge in
well doynge, soughte in theyr hartes and dedes the honour
and glorye of god and lyfe immortall. And contrarye vpon
all those, whiche in theyr lyfe tyme were contentious, and
dyd repugne agaynst the wyll of god, and folowed iniustice
and iniquitie, rather than trouthe and vertue, our sauyour
Christe shall than and there pronounce the sentence of euer-
lastynge punyshement and dampnation.

Fo. ii.

And I beleue that our sauyour Jesu Christe shall also
than and there calle a parte and make a perfyte separation
or diuysyon betwene these two sortes of people, that is to
saye, betwene the shepe and the gootes, the corne and the
chaffe, the good and the bad, the blessed and the cursed, the
membres of his bodye, and the membres of the dyuell. And
so settynge the good and the blessed vpon his ryght hande,
he shall cleerely, and perfytely rydde, delyuer, and redeme
them for euer, from the power, and malyce of the wycked,
and from all paynes and cuyll, and so take them all vp with
hym into heuen, there to be crowned and rewarded in body
and sowle, with honour, glorie, and euerlastynge ioye and
peace,

peace, whiche was prepared for them from the begynnynge of the worlde. And contrary he shall sette all the other, whiche shall be iuged to euerlastynge peyne and death, vpon his lefte hande, and so shall sende them downe into hell, there to be punysshed in body and soule eternally, with fyre that neuer shall haue ende, whiche was prepared from the begynnynge of the worlde for the dyuell and his angelles, and the cursed membres of his body.

## The sence and interpretation of the eyght Artycle.

I Beleue assuredly in my harte, and constantly do professe and knowlege that the holy goost is the thyrde person in Trinitie, & that he is veray god & lorde, auctour and former of all thynges created, and that he procedeth both from god the father, and from god the sonne, and is of the selfe same nature and substaunce, and of the same euerlastynge essence or beynge, whiche the father and the sonne be of, and that he is equall vnto them bothe in almightynes of power, & in the worke of creation, and all other thynges apperteynynge vnto the deitie or godheed, and that he is to be honoured and glorifyed equally with them both.

And I beleue that this holy spirite of god is of his nature all holy, or rather holynesse it selfe, that is to saye, that he is the onely goost or spirite, whiche with the father and the sonne euer was, and euer shall be the onely auctoure causer and worker of all holynes, puretie, and sanctimonie, and of all the grace, comforte, and spirituall lyfe, whiche is wrought and cometh into the hartes of all true christen men. In so moche, that neither it is possible, that the dyuell, or any of those euyll spirites, whiche do possesse and reigne in suche persones, as be subiecte vnto synne, can be expelled or put out of theym, but by the power of this fynger of god, that is to saye, of this holy spirite, whiche is called in scripture, the fynger of god, neither it is possyble, that the harte Mat. xii.

of any man, beynge ones corrupted, and made as prophane by synne, can be purged, purified, sanctified, or iustified, without the speciall worke and operation of this holy spirite. neyther it is possible for any man to come vnto the father by Christe, that is to saye, to be reconciled into the fauour of god, and to be made and adopted into the nombre of his chyldren, or to obteyne any parte of that incomparable treasure, whiche our sauiour Jesu Christe, by his nativitie, his passion, his death, his resurrection, and his ascension, hath merited for mankynde: oneles this holye spirite shall fyrste illumyne, and inspyre into his harte the trewe knowlege and fayth of Christe, with due contrition and penaunce for his synnes, and shall also afterwarde instructe hym, governe hym, ayde hym, directe hym, and endewe hym with suche speciall gyftes, and graces, as shall be requysite and necessary to that ende and purpose.

And I beleue also assuredly that this holy spirite of god is of his owne nature full of all goodnes and benignitie, or rather that he is goodnes it selfe. Forasmoche as he is the onely goost or spirite, whiche with the father by Christe inspyreth, and infoundeth into the hartes of mortall men (after they be ones purified from synne by fayth, and delyuered from the power of the deuyll) dyuers and manyfolde moste noble and excellent gyftes and graces, as the gyfte of holy feare and dread of god, the gyfte of feruent loue and charitie towardes god, and our neyghbour, the gyfte of spirituall wysedome and vnderstandynge, the gyfte of free wyll and desyre, and also of very fortitude and strength, to contempne this worlde, to subdue and mortifie all carnall concupiscence, and to walke in the wayes of god, the gyfte of perseuerance to contynue in the same, the gyfte of pitie and mercy, of pacyence and benignitie, of science and cunnynge, of prophecienge, of curynge and healynge, and of all other vertues necessarie for christen men to haue, either for the attaynynge of theyr owne saluation, or for the edifyenge, and

Timoris. Sapien. Intellect⁹ Concilii. Fortitudinis.

Pietas. Scientia.

profyte of theyr neighbours. All and synguler whiche gyftes and graces I knowlege, and professe that they procede from this holy spirite, and that they be gyuen, conferred, and distributed vnto vs mortall men here in erthe, at his owne godly wyll, arbitre, and dyspensation, and that no man can purchase or obteyne, ne yet receyue reteyne or vse any one of them, without the specyall operation of this holy spiritie, And although he geueth not, nor dyspenseth the same equally and vnto euery man in lyke: yet he gyueth alwayes some portion therof vnto all persones, whiche be accepted in the syght of god, and that not onely frely, and without all theyr deseruinges, but also in suche plentie, and measure, as vnto his godly knowlege is thoughte to be mooste benefyciall and expedient.

And I beleue that this holy spirite of god is of his owne nature, autour of charitie and holy loue, or rather that he is charitie it selfe. Fyrst bycause that he is that ineffable and incomprehensyble loue or concord, wherwith the father & the sonne be conioyned inseparably the one with the other. Secondе, bycause he his the bonde and knotte, wherwith our sauiour Jesu Christe, and his most dere beloued espouse the churche (which is also his very mystical body) and al & singuler the veray membres of the same churche and body, be vnited, knytte, and conioyned to gyther in suche perfyte and euerlastynge loue and charitie, that the same can not be dissolued or separated. Thyrdely, bycause he his also the verye bonde and knotte, wherby all and euery one of the membres of Christis sayde churche and body, be vnited, coupled, and conioyned the one of them with the other, in perfite mut all loue and charitie. For I beleue assuredly, that lyke as the membres of our mortall bodyes be, by the spirituall operation and vertue of our soules, not onely preserued holly to gyther, in one body, and be endewed with lyfe, and power to exercyse suche naturall functions, and offyces, as be deputed vnto them, but also be conteyned in mutuall affection

and

and desyre eche to helpe and conserue thother: Euen so the membres of this misticall bodye of Christe be, by the onely and speciall operation and worke of this holy spyrite, not onely congregated, vnited, and incorporated in to this one body of Christe, and so do consist, and endure holy, and perfitely in the same body, euery one in his owne peculiar function: but also that they be knitted, combined, and congfuti nated all to gether, and euery one of them with other, in perfytte and indyssoluble loue, and in the cõmunion of all theyr gyftes, and graces, and of all other thynges, wherwith the one of them may helpe, succour, or comforte the other.

And I bele e that this holy spirite of god is the spirite of trouth, and the autour of all holye scripture, conteyned in the hole canon of the Byble. And that this spirite dydde not onely inspire, and instruct all the holy patriarkes, and prophetes. with all the other membres of the catholyke churche, that euer was from the begynynge of the worlde. in all the trouthes, and verities that euer they dyd knowe, speake, or wrote: but also that the same holy spirite dyd ones descende dowone from heuen, in the similitude and lykenes of fyre tongues, and dyd ligthe dowone vpon all thapostelles and
Act. ii. dyscyples of Christe, and inspired them also with the knowlege of all trouthe. and replenyshed them with all heuenly giftes and graces. And that from that day vnto the worldes ende, he hath ben, and shall be continually present, and also chiefe president in the catholyque churche of Christe, that is to say, that he hath, and shall continually dwell in the hertes of all those people. whiche shall be the very membres of the same churche, and shall teache, and reuele vnto them the secretes. and mysteries of all trouthe. whiche is necessarie for them to knowe. and that he shall also contynually from time to tyme rule them. directe them. gouerne them. sanctyfie them, and gyue vnto them remission of theyr synnes. and all spirituall comforte. as well inwardly by fayth, and other his secrete operations, as also outwardely by the open ministra-

nistration, and efficacie of the worde of god, and of his holy sacramentes, and that he shall endewe them with all suche spirituall graces, and gyftes, as shall be necessarie for them to haue, and so fynally shall rewarde them with the gyfte of euerlastynge lyfe, and ioye in heuen.

## The sence and interpretation of the nynthe Artycle.

I Beleue assuredly in my harte, and with my mouthe I do professe, and knowlege that there is, and hath ben euer from the begynnyng of the world, & so shal endure, and continue for euer, one certayne nombre, societie, cōmunion, or company of the electe and faythfull people of god, of whiche nombre our sauioure Jesu Christe is the onely heed and gouernour, and the membres of the same be all those holy saynctes, whiche be now in heuen, and also al the faithfull people of god, whiche be nowe on lyue, or that euer here tofore haue lyued, or shall lyue here in this worlde, from the begynnynge, vnto the ende of the same, and be ordeyned for theyr true fayth, and obedience vnto the wyll of god, to be saued, and to enioye euerlastynge life in heuen.

And I beleue assuredly that this congregation, accordyng as it is called in scripture, so it is in very dede the Cyte of heuenly Hierusalem, the mother of all theleete people of god, the onely doue, and the onely beloued of god, in perfite and euerlastynge charite, the holy catholyque churche, the temple or habytacle of god, the pure and vndefyled espouse of Christ, the veray mysticall body of Christe. All and synguler whiche names, and appellations, and certayn suche other rehersed in holy scripture, I beleue and professe that they be mooste worthely attributed vnto this holy church, or congregation. And lyke as citizens assembled in one citie do lyue there vnder commune lawes, and in commune societie, and there do consult, studie, and labour eche may in his roume and office, and accordynge vnto his callynge for theyr common welth,

Gala. iiii. Cant. vi. Hier. xiii. Rom. viii i. Cor. iii. ii. Cor. vi Ephe. v.

and fynally be made participant, or partakers of all and fyngular fuche benefites, and commodities, as do arife vn; to them therby: Euen fo I beleue, that the membres of this holy catholique churche, or congregation be collected, and gay thered togyther within the fame churche, as within one citie or folde. and that they be therin all vnyted, and incorpora; ted by the holy fpirite of Chriſte into one body, and that they do lyue there all in one faythe, one hope, one charitie, and one perfyte vnitie, conſent, and agrement, not onely in the true doctrine of Chriſte, but alſo in the ryghte vſe and miniſtration of his ſacramentes. and ſo lyuynge in this per; fytte vnytie, ſwete harmony, and concorde, I beleue that they do labour contynually, euery one in his vocation, for the common welthe of this hole bodye, and of euery parte and membre of the ſame. And that all the prayers, good workes, and merites, yea and all the gyftes, graces, and goodes, whi; che be conferred, done, or wrought in or vnto this hole bo; dy, or any membre of the ſame, ſhall be applyed vnto euery one of them, and ſhall redounde communely vnto the bene; fytte of them all.

And I beleue that this hole congregation, is all holy, that is to ſaye, that this churche, and all the partes, and membres of the ſame, be ſo purified, and mundified, as well by Chri; ſtis mooſte precyouſe bloude, as alſo by the godly preſence, gouernaunce, and aſſiſtence of his holy ſpirite (whiche dwel; leth and inhabiteth contynually, within the ſayde congrega; tion, and gouerneth and ſanctifieth the ſame) that neyther the kepyr of hereſie, or falſe and peruerſe doctryne, neyther the fylthynes of ſynne, neyther the gates of hell, ſhalbe hable fy; nally to preuayle agaynſte them, or to pull any of them out of the handes, and poſſeſſion of Chriſte. And although god dothe oftymes ſuffre not onely ſynne, errour, and iniquitie ſo to abounde here in the worlde, and the congregation of the wycked to exercyſe ſuche tyranny, crueltie, and perſecuti; on ouer this holy churche, and the membres of the ſame, that

it myght

it myght seme, the sayde churche to be vtterly oppressed, and extinguished: but also suffreth many and sondry of the membres of the same holy churche to fall out from this body, for a seasō, and to cōmytte many grenouse, and horryble offences, and crymes, for the whiche they deserue to be precyded, and excluded, for a seasō, from the communion of this holy churche: yet I beleue assuredly, that god wolle neuer vtterly abiecte this holy churche, nor any of the membres therof, but that the same dothe, and shall perpetually contynue, and endure here in this worlde, and that god shall at all tymes, (yea whan persecution is greattest and moste feruent) be present with his holy spirite in the same churche, and preserue it all holy, and vndefyled, and shall kepe, ratyfie, and holde sure all his promyses, made vnto the same churche or congregation. And fynally that all suche membres, as be fallen out from the same by synne, shal at length ryse agayn by penaunce, and shall be restored and vnyted agayne vnto the same holy body.

And I beleue assuredly that in this holy churche, and with the membres of the same (so longe as they be mylytant and kyuynge here in erthe) there haue bene euer, and yet be, and euer shall be ioyned, and myngled to gyther an infinite nombre of the euyll and wycked people, whiche all thoughe they be in dede the very membres of the congregation of the wicked, and as the gospell calleth them very weedes, and chaffe, euyll fysshe and gootes, and shall fynally be iudged to euerlastynge dampnation: yet forasmoche as they do kyue in the commune societie, or company of those, whiche be the veray quycke and kyuynge membres of Christis mysticall bodye, and outwardly do professe, receyue, and consent with them, for a seasō, in the doctryne of the gospell, and in the ryghte vsynge of the sacramentes, yea and ofte tymes be indewed with ryght excellent gyftes of the holy goost, they be to be accompted, and reputed here in this worlde to be in the nombre of the sayde veray membres of Christis mysticall bodye,

Mat. xiii
Mat. iii.
Mat xiii.
Mat. xxv

so longe as they be not by open sentence of excommunicatiō pricided, and excluded from the same. Not bycause they be suche membres in very dede, but bycause the certayne iugement & knowlege of that their state is by goddes ordynaunce hydden, and kepte secrete from all mens knowlege, and shall not be reueled, vntyll the tyme that Christe hym selfe shall come at the worldes ende, and there shall manyfest, and declare his veray kyngedome, and who be the veray true membres of his body, and who be not.

And I beleue that this holy churche is catholyque, that is to say, that it can not be coarcted or restrayned within the limites or bondes of any one towne, citie, prouince, region, or countreye: but that it is dispersed and spredde vnyuersally through out all the hole worlde. In so moche, that in what part soeuer of the worlde, be it in Affrique, Asia, or Europe, there may be founde any nombre of people, of what sorte, state, or condicion so euer they be, whiche do beleue in done god the father creatour of all thynges, and in one lorde Jesu Christe his sonne, and in one holy gooste, and do also professe, and haue all one fayth, one hope, and one charitie, accordynge as is prescribed in holy scripture, and do all consent in the trewe interpretation of the same scripture, and in the ryght vse of the sacramentes of Christe: we maye boldly pronounce and saye, that there is this holy churche, the veray espouse and body of Christe, the veray kyngdome of Christe, and the veray temple of god.

And I beleue that these particular churches, in what place of the worlde so euer they be congregated, be the very partes, porcions, or membres of this catholyque and vnyuersall churche. And that betwene them there is in dede no dyfference in superioritie, preeminence, or auctoritie, neyther that any one of them is heed or souerayne ouer the other: but that they be all equall in power, and dygnitie, and be all grounded, and buylded vpon one foundation, and be all called vnto lyke, and vnto the same puretie, cleannes, honour, and glo-

rie

tie, and be all subiecte vnto one god, one lorde, one heed Jesu Christe, and be all gouerned with one holye spirite. And therfore I do beleue that the churche of Rome is not, nor can not worthyly be called the catholyque churche, but onely a partycular membre therof, and can not chalenge or vendicate of ryghte, and by the worde of god, to be heed of this vnyuersall churche, or to haue any superiorite ouer thother churches of Christ, whiche be in England, France, Espayne, or in any other realme, but that they be all free from any subiection vnto the sayde churche of Rome, or vnto the mynyster or bysshop of the same. The churche of Rome.

And I beleue also that the sayde churche of Rome, with all thother partycular churches in the worlde, compacted and vnyted togyther, do make and constitute but one catholyque churche or body. And that lyke as our sauyour Christe is one persone, and the onely heed of his mysticall body: so this hole catholyke churche, Christis misticall bodye, is but one bodye vnder this one heed Christe. And that the vnytie of this one catholyque Churche, is a mere spirituall vnitie, consistynge in the poyntes before rehersed, that is to saye, in the vnitie of Christis fayth, hope, and charitie, and in the vnitie of the ryght doctrine of Christe, and in the vnitie and vnyforme vsynge of the sacramentes consonant vnto the same doctrine. And therfore although the sayde partycular churches, and the membres of the same do moche dyffere, and be discrepant the one from the other, not onely in the dyuersite of nations and countreys, and in the dyuersitie, dygnitie, and excellencye of certayne suche gyftes of the holy gooste, as they be endewed with: but also in the dyuers vsynge, and obseruation of suche outwarde rytes, ceremonies, traditions, and ordynaunces, as be instituted by theyr gouernours, and receyued, and approued amonge them: yet I beleue assuredly that the vnitie of this catholyque churche, can not therfore, or for that cause be any thynge hurted, impeched, or infrynged in any poynte, but that all the sayde churches do The vnitie of Christis churche.

and shall contynue stykl in the vnytie of this catholyke churche, not withstandynge any suche dyuersytie, nor that any of them ought to be reputed as a membre denyded or precyded from the same for any suche cause of dyuersytie or dyffe-rence vsed by them, or any of them in the sayde poyntes.

And I beleue that al the particular churches in the world, whiche be membres of this catholyque churche, maye all be called apostolicall churches, aswell as the churche of Rome, or any other churche, wherin the apostels them selfes were somtyme resydent. Forasmoche as they haue receyued, and be all founded vpon the same fayth, and doctryne, that the true apostels of Christe dyd teache and professe.

And I beleue and truste assuredly that I am one of the membres of this catholike churche, and that god of his onely mercy, hath not onely chosen and called me therunto by his holy spirite, and by thefficacie of his worde and sacra-mentes, and hathe inserted and vnited me into this vnyuer-sall body or flocke, and hath made me his sonne and inherit-tour of his kyngdome: but also that he shall of his kyke goodt-nes, and by the operation of the holy gooste, iustifie me here in this worlde, and fynally glorifie me in heuen. And ther-fore I protestr and knowlege, that in my hart I abhorre and deteste all heresies and scismes, wherby the true interpreta-tion and sence of scripture is or maye be perverted. And do promyse by the helpe of god, to endure vnto my lyfes ende in the ryght profession of the faythe, and doctryne of the ca-tholyque churche.

## The sense and interpretation of the tenthe Artycle.

I Beleue assuredly in my harte, and with my mouthe I professe, that betwene and amonge all and synguler the saintes, that is to say, the quycke & lyuinge membres of the catholyque churche of Christe, whiche is his mistycall bo-dy, there is a perfyte communion and participation of all,

and

and syngular the graces of the holy goost, and the spirituall goodes and treasure, whiche do belonge vnto the sayde holy body, or vnto any part, or membre of the same. And like as all the partes & membres, whiche be kyuynge in the natural body of a man, do naturally communicate and mynister eche to other the vse, commoditie, and benefite of all theyr forces, nutriment, and perfection (in somoche, that it lyeth not in the power of any man, to say that the meate, whiche he putteth in at his owne mouthe, shall nourysshe one particular membre of his body, and not any other, but that all and euery one particularly shall receyue of the sayde nutriment, and of the vertue and benefite therof, more or lesse, accordynge to that naturall disposition, portion, and place, whiche it hath within the same body) Euen so I beleue, that what soeuer spirytuall gyfte, or treasure is gyuen by god vnto any one parte or membre of this mysticall body of Christe, all though the same be gyuen particularly vnto this membre, and not vnto any other, yet the fruyte and meryte therof shall by reason of that incomprehensible vnion and bande of charite, whiche is betwene them, redounde necessaryly vnto the profyte, edifieng, and increase in Christis body of all the other membres particularly: in so moche, that there shall nede no mans auctorite to dyspence & distribute the same, or to apply it vnto this membre or that (lyke as the bisshop of Rome pretended to do by vertu of his pardons) but yf the membre, whiche shal receyue this tresure, be a kyuinge membre in this mysticall body, & not puttified or cutte of from the same, I beleue assuredly, that he shall be made participant of the sayde treasure, and shall haue, and enioy the fruite and benefyte of the same, and that in suche quantitie, and measure, as for the rate, proportion, and qualitie of the spirituall lyfe, faythe, and charite, whiche he hath in the same body, shall be expedient and necessarie for hym to haue.

The bisshop of Romes pardons.

And I beleue that I beinge vnited, and corporated, as a kyuynge membre into this catholyque churche) as vndoubtedly

tedly I truste that I am) not onely Christe hym selfe beinge heed of this body, and the infinite treasure of all goodnes, and all the holy sayntes, and membres of the same body, do and shall necessarily helpe me, loue me, pray for me, care for me, weye on my syde, comforte me, and assyste me, in all my necessities here in this worlde: but also that I shall be made partaker of the frute, benifite, and treasure of Christis mooste blessed lyfe, and his bytter passyon, and of all the holy lyfe, passions, and pacience, and of all the prayers and other good workes of faithe and charitie, whiche haue ben, or shall be done, or susteyned by any, and euery one of all those faithfull and righteous people, whiche euer haue ben, or shal be mem/bres of this catholique churche.

And I beleue that in this catholique churche I and all the lyuely and quycke membres of the same, shall contynually and from tyme to tyme, so longe as we shal lyue here on erth, obteyne remission and forgyuenes of all our synnes, aswell originall as actuall, by the merites of Christis bloude and his passion, and by the vertue and efficacie of Christis sacra/mentes, instituted by hym for that purpose, so oft as we shal worthily receyue the same.

And lyke as it is not in the power of any man to dispense, minister, or distribute any parte of that nutriment, whiche he receyueth in at his mouthe vnto any membre, whiche ey/ther is mortified and deed in his body, or that is cut of from the same: Euen so I beleue assuredly, that neyther Christis bloude, nor his sacramentes, nor any of the graces of the holy gooste, nor any good worke in the worlde, do or can any thynge profyte to remission and forgyuenes of synne, or sal/uation vnto any person, whiche is in veray dede out of the catholyque church, as longe as he shall so stande, and conti/nue out of the same. For I beleue assuredly, that out of this catholyque churche, there neither is, nor can be any suche cō/munion of sainctes, or remission of synnes, as is before re/herse: but that lyke as all the people and beastes, whiche at

the

the tyme of Noes flonde, were out of his arke or shyp, were all drowned and perished: euen so all the people of the world, be they Jewes, Turques, Saracenes, or of any other nation, what so euer it be, whiche either for theyr infidelitie heresie, or scisme, or for theyr induratenes, and obstinate perseuerynge in mortall synne, be separated and diuided from the membres of the sayde catholyque churche, and soo shall finally be founde either to be out of the same churche, or els to be as deed membres therin, shall vtterlye perysshe, and be dampned for euer. Genes. vii

## The sense and interpretation of the.xi. and xii. Artycle.

I Beleue stedfastly in my harte, and with my mouthe I do professe that at the daye of the generall dome, or iugement, whan Christ shal come, a fyt to iudge both quicke and deade, almyghty god shall by the operacyon of his holy spyryte, stire and rayse vp agayne, the veray flesshe and bodyes of all men, women, and chylderne, bothe good and badde, christened, and heathen, that euer lyued here in this worlde, from the begynnynge of the same, and dyed before that daye. And although the sayde flesshe and bodyes were deed before and buryed, yea and consumed by fyre or water, or by any other meanes dystroyed: yet I beleue, that god shall, of his infynyte power, make them all at that daye hole and parfyte agayne, and so euery man generally, shall resume and take agayne the very selfe same body, and flesshe, whiche they had, whyle they lyued here on erthe: and so shall ryse from deathe, and lyue agayne in the very selfe same body and sowle, whiche they had before.

And I beleue that euery man, beyng thus made perfite mā in body, and sowle, shall at that daye, appere before the hyghe Judge, our sauiour Jesu Christe, and there shall make a strayt accompte of his owne propre workes, and dedes, suche as he dyd, good or yuell, whyle he lyued here in the worlde.

And accordynge there vnto shall be iudged to receyue bothe
in body and sonke to gether, eyther euerlastynge ioye and
blisse, or elles euerlastynge peyne and woo. And I beleue,
that I my selfe, shall the same daye, ryse againe in this very
flesshe and body, whiche I nowe haue, and in none other:
Euen lyke as our sauyour Jhesu Christe (of whose misticall
body I am a portion or membre) dyd aryse from deth to lyfe,
in the selfe same naturall body, whiche he had, whan he was
borne of his mother, and crucified vpon the crosse. And af-
ter that I shall be so ryseu ageyne from dethe to lyfe, I be-
leue that I, and all true penitent synners, that euer dyed, or
1.Cor.xv. shall dye in the sayth of Christ, shall than be perfytely sanc-
tified, purified, and delyuered from all contagion of synne,
and from all corruption, and mortalitie of the flesshe. and shal
haue euerlastynge lyfe in glorie, with god in his kyngedom,
Titū.iii. not for, by, nor through the workes of righteousnes, whiche
Rom.viii we shall haue done (for all passions and martyrdomes, that
maye be suffred in this worlde, be nothynge comparable to
the glory, whiche we shall then receaue, and shall be shewed
vnto vs) but by thonely grace, goodnes, and mercy of god,
and by and for the redempcion, whiche is in Christe Jesu,
that is to saye, for, and by his most precious deathe,
Rom.vii. and most peynfull passion. For I beleue, that
the guerdon, reward, and stypende of
synne (wherwith we be all manifolde
wayes polluted, bespotted, and
defyled) is deathe, yea and
that euerlastynge. And
that it is by the
onely grace and mercy of god, that we, repen-
tynge vs of our synnes, and beleuynge
stedfastely in his promyses, shall
haue euelastynge lyfe, in Je-
su Christe our lorde.
Amen.

Here

## SIR IOHNS LEYTAYNS NOTES and obseruations, necessary to be taught vnto the people, for the better inducynge of them vnto the ryght vnderstandynge of the foresayde Crede.

Firste it is to be noted, that all and synguler the .xii. Artycles, cõteyned in this Crede, be so necessarie to be beleued for mans saluacion, that who so euer beynge ones taughte, wol not constãtly beleue them, or wol obstinatly affirme the cõtrary of them, he or they can not be the veray membres of Christe, and his espouse the churche, but be very infydelles, or heretyques, and membres of the dyuell, with whom they shall perpetually be dampned.

Seconde it is to be noted, that all true chrysten men ought and must most constantly beleue, mayntayne, and defende all those thynges to be true, not onely whiche be comprehended in this Crede, and in the other two symboles or Credes, wherof the one was made in the councell of Nece, the other was made by that holy man Athanasius: but also all other thynges, whiche be comprehended in the hole body and canon of the Bible.

Thyrdely that al true christen men ought & must not only repute, take, and holde all the same thynges, for the mooste holy, moste sure, and moste certayne, and infallible wordes of god, and suche as neyther ought, ne can be altered or counselled by any contrary opinion or auctoritie: but also muste take, and interpretate all the same thynges, accordynge to the selfe same sentence and interpretation, whiche the wordes of scrypture do purporte and sygnyfye, and the holy approued doctours of the churche, do intreate & defende the same.

Fourthely that all true chrysten men ought and muste vterly refuse and condempne all those opinions, contrarye to the sayde .xii. Artycles of our Crede, whiche were of longe tyme paste condempned in the foure holy councelles, that is to saye, in the councell of Nece, Constantinople, Ephesis,

and Calcidonense, and all other sithe that tyme in any pointe consonant to the same.

The notes of the fyrste Article.

In the fyrst artycle of this Crede, two thynges be also specially to be noted. The fyrste is, that herin is declared the infinite goodnes of god, towardes mankynde, in that he created this hole worlde for mans sake onely, & therby dystributed suche parte of his felicite vnto man, as was conuenient for him to receyue. The belefe and knowlege wherof is the fyrst entre to knowe that god is a spirituall & an inuisible substance or natare, of infinite power and eternall, without beginning or endynge, and of incomprehensyble knowlege, wysedom, goodnes, iustice, and mercy. &c. For surely that worke of creation is so marueylous, that nothynge in the worlde, neither man, nor aungell, coude performe or accomplyshe the same: but onely such a substāce or nature, as is before rehersed, whiche is god hym selfe. By this belefe also, and knowlege, we be stired to fere and drede god, and to loue and praise god, with all our hartis: considering that he did create vs euen lyke vnto his owne image & similitude, and endewed vs with all perfections, bothe in soule, & body, whiche were necessary for vs to haue, and dyd put vs in the most excellent state of beinge, hauyng all other creatures subiecte and obedient vnto vs.

And so by this Article, we be taught, not onely what is the diuine essence, and beinge of god the father, what is his wyll, what is his power, and what is his worke and operation (the knowlege wherof distroyeth infinite errours and heresies) but also what fayth, loue, drede, honour, laude, praise, and thankes he requireth, that all christen men shuld at all tymes, as well in prosperite, as in aduersite gyue vnto hym for the manifolde and excellent gyftes, whiche they receyue dayly and howrely at his handes. And surely yf all christen men, wolde oftimes call this article to their remembrance, & wold busily exercise their meditations therin, and wold vnfaynedly, and with all their hartes, professe the same: no doubte, but their hartes wolde waxe warme, and wolde be inflamed to loue

god,

god, and wolde be prompt, redye, glad, and wyllyng to ſerue hym, and to fulfyll his wyll and commandementes, to theyr poſſyble powers, and wolde take in good parte, without grutchynge, or malygnynge all ſyckneſſe, and aduerſyties, and what ſo euer ſtate of lyfe god ſendeth vnto them. and wolde gyue hym thankes and prayſe therfore, and wolde vſe all goddes creatures, and ſpende the gyftes, whiche he hath giuen vnto them, to his honour and glorie. and fynally they wolde abhorre and deteſte in theyr hartes all ſuperſtytion, and ydolatrie, all charmes, wytchecraftes, and ſorceries, all blaſphemie and deſperation, pryde and arrogancie, all couetouſenes and ambicion, all deſyre of reuengynge, and malyce, and all other vices, whiche reygne nowe in the worlde. For ſurely who ſo euer beleueth in wardely, & with his hart, that god is his father, and reputeth hym as his ſonne, and that the ſame god is of infynyte myght and power, of infynite knowlege and wyſedom, of infinite mercy & goodnes, of infynite trouth and iuſtyce, as he is in dede: no doubt that perſon woll be very lothe, and a frayde to contrary, or reſyſt his wyll in any thyng, or to haue any thyng for his god, and his father, beſyde or without hym, or to loue or preferre money, or any thynge elles in the worlde before hym, or to put affiſaunce, truſte, delectacion, or pleaſure in any thynge more than in hym, or beſyde hym. Neyther woll he gladly ſeeke helpe at the dyuelles handes, by any meane of wytchecraftes, or ſorcerye, or any ſuche other craftes inuented by the dyuell. Neyther woll he commytte thoſe thynges in the ſyghte of God, whiche he is aſhamed to commytte in the preſence of men. Neyther woll he murmure agaynſte god, nor muſe for that he ſendeth to ſome one man helthe, chyldern, ryches, and other the felicities of this worlde, and vnto hym, or ſome other man, he ſendeth ſyckenes, pouertie, and other aduerſyties. Neyther woll he deſpayre of tempſſ on of his ſynnes, and ſo go (peraduenture) and murder hym ſelfe: Neyther wolde he reioyce, delyte, or glorye in his malyce

and euyll lyuynge: but wolde rather lyue in feare and drede of euerlastynge deathe, whiche is due vnto all them, whiche serue uynge the dyuell, the worlde, and the flesshe, lyueth in securitie without feare and repentaunce. And fynally to conclude, surely who so euer beleueth in his harte, that god dyd create this hole worlde, and all thynges that be therin, onely for mannes sake, and for his vse, and commoditie: noo doubte he coulde tourne his eyes no where, but he shulde incontynently be stirred and rauisshed in his harte, to honour, to praise, and to laude the infynite goodnes of almyghty god, shewed vnto hym, and all mankind, in that partie and shuld also be afraide to vse the thynges created by god, otherwyse than vnto his glory. But it is to be feared, least the mooste parte of them, whiche pronounce, and speke dayly this Article with theyr mouthe: do not beleue the same with theyr hartes, or yf they do beleue it, that theyr belefe is but fayne and a colde belefe. For we see, no doubte, the mooste parte of christen people lyue in maruelous darkenes, and blyndenes, declarynge by theyr outwarde factes and dedes, that they haue no respecte in the worlde to god, nor that they knowlege hym to be theyr creatour, or at the leaste, they gyue vnto hym no suche feare and reuerence, as is due vnto a lorde and maker, nor no suche honoure and obedience, as is due we vnto a father, nor no suche prayse and thankes, as his sondrye benefytes and goodnes towardes vs do requyre. All whiche thynges no doubte procede, for that we haue not the ryght and harty feythin god the father, whiche is requyred in this fyrste artycle of our Crede.

Malac. i.

The second thinge to be noted in this fyrst article, is this maner of speakynge, I beleue in God. For therby no doubte is sygnifyed, that we must not onely beleue stedfastly, that god is, and that he is true in all his wordes, and promyses, and that he is omnipotent and creatour of heuen and erthe, and so forthe: but we muste also with this beleue goo into god by loue, and adhere onely vnto hym, and that with all our harte

and

and power, and so continue and dwell stylle in hym by loue. It sygnyfyeth also that we muste obeye vnto his wylle, and expresse the same our obedience, as well in all our inwarde thoughtes, and affectyons, as also in all our outwarde actes and dedes, and that we muste abhorre all tyranny, and vyce, and wysshe or desyre of god noo vayne, or vngodlye thyng. It sygnyfieth also, that we must constantly and boldly betake and committe our selfes, and all ours holly vnto god, and fyxe all our hole hope, trust, and confidence in hym, and quyet our selfes in hym, beleuynge perfytely, and assuredly, that he wolle in dede, shewe no lesse goodnesse, loue, mercy, and fauour vnto vs, than he promyseth by his worde to do. and knowynge also for certayne that we, and all the creatures in the worlde, be conserued by his onely goodnes, and hyghe prouydence, and that without his speryall grace, we shulde not be able to contynue on lyue the space of one mynute of an howre.

This maner of belefe we oughte to haue in no creature of god be it neuer so excellent, but in god onely. and therfore in this crede, the sayde maner of speakynge is vsed onely in the thre Artycles, whiche concerne the thre persons in Trinitie, that is to say, the father, the sonne, and the holy gooste.

The notes of the thyrde Article.

In the thyrde Article it is to be noted, that the cause, why it was ordeyned by god, that our sauiour Jesu Christ shulde be borne of a virgine, and conceyued by thonly operation of the holy gooste (whose worke is euer without all maner of synne) was, for that he was ordeyned and appoynted by god to come and delyuer mankynde from the captyuitie of the dyuell, and the malediction, whiche man was in, and to redeme hym cleare from all synne, deathe, and damnation, and to restore hym ageyne to the veray blessynge of god, that is to say, to Justyce, ryghtuousnes, helth, lyfe euerlastynge, and all other the gyftes and graces of the holy gooste. And for as moche as it was necessarye that he, whiche shoulde worke this effecte, shuld be hym selfe al blyssed, al innocent,

all

all ryghtuouſe, all voyde and pure from ſynne, and vtterly free and clere from the yocke and power of the dyuell: therfore was it ordeyned by god, that this chylde Jeſu Chriſte, ſhulde be ſo conceyued and borne, as was ſayde before. For ſurely yf Chriſte ſhulde haue bene otherwyſe borne, or conceyued, that is to ſaye, of the ſeede of man and woman, and by thacte of generation, whiche is done betwene them, he ſhulde haue ben borne in lyke ſynne, in lyke fylthynes, and iniquitie, as all other the chyldren of men, that euer was ſith Adam, or euer ſhalbe be borne and conceyued. But ſurely neyther was it conuenient, neither the wyll of god, that Chriſt ſhulde by ſuche generation, contracte any ſpotte of ſynne, or ſhulde be ſubiecte to any parte of that malediction, whiche was inflycted vnto Adam.

The notes of the. iiii. Article.

In the fourthe Article it is to be noted, that the ſame dothe folowe vpon the ſeconde and the thyrde Articles. For ſurely the cauſe why Chriſt was thus made man, and borne of his mother, was for that he ſhulde in the ſame nature of man, not onely be conuerſaunt in the worlde with other people, and ſo partly by the exampple of his moſte godlie, and moſte innocent, and perfyte lyfe, and partely by his meruaylous workes and miracles, and partly by the heuenly doctrine of his goſpell, ſhulde induce the worlde vnto the ryght knowlege of the wyll of god his father, and ſhulde declare vnto them his infinite mercy, and goodnes, towardes mankinde: but alſo that he myght in the ſame nature, whiche was mortall, ſuffre deathe, and ſo offre vppe the ſame his corporall deathe and his bloude in ſacrifice vnto god his father, as the ſufficient hoſte, oblation, or eppiation, and as the verye iuſte price and valoure, for the whiche god the father ſhulde holde hym ſelfe ſatiſfied, for all our ſynnes, and offences, and ſhulde rempytte and forgeue vs the ſame, and receyue vs agayne into his grace and fauour. Whiche ſacrifice and oblation, Chriſte coulde not haue made by his deathe and by his bloude: yf he ſhulde haue continued ſtyll onely god, and

ſhulde

ſhuld not haue taken alſo this our nature of man vpon hym.

In the fourthe Article it is also to be noted, that it is the the wyll of god our father, that we his sonnes, and his chil; dren ſhulde in this worlde folowe our heed Christe in paci; ence, and humilite, and that we ſhulde beare our owen crosse, as Christe dyd his. And that we ſhulde also hate and abhorre all ſynne, knowynge for suretie, that who so euer dothe not in his herte hate, and abhorre ſynne, but rather accompteth the breache and violation of goddis commaundement, but as a lyght matter, and of ſmall weight and importaunce: he eſtemeth not the price and valour of this paſſyon of Christe, accordynge to the dignitie and worthynes therof, but rather ſemeth to conſent, and as mocbe as in hym is, to go aboute to cauſe Christe to be crucified ageyne.

In the .v. article it is to be noted, that therin is included and conteyned the groundes and foundations of the great; teſt parte of all the miſteries of our catholyque faythe. In ſo moche that saynt Pauke sayth, that whoſoeuer beleueth in his harte, that god the father dyd reſuſcitate, and raiſe vppe his ſonne Christe from deathe to lyfe, he ſhall be ſaued. And in an other place he sayth, that who ſoeuer beleueth not, that Christe is ryſen from deathe to lyfe, it is not poſſible his ſyn; nes ſhulde be rempted. The notes of the fyfth Ar; tycle. Ro. 5. 1. Cor. 15.

It is alſo to be noted in this Article, that the victory and conqueſte, whiche Christe hadde ouer deathe, helle, and the dy; uell hym ſelfe, with all they; power and tyranny, beſyde that it proceded of the infinite mercy and goodnes of god towardes vs, it was alſo founded vpon veray Juſtyce. For ſurely like as the ſinne of man, & his diſobedience, was the onky meane and cauſe, wherfore god ordeyned and ſuffred, that deth, and the dyuel, ſhuld haue and occupy ſuche dominion & tyranny ouer all mankynde, as they had: Euen ſo was it contrary to the wyll and ordynaunce of god, that dethe, helle, or the dyuell ſhulde haue or exercyſe any power or auctoritie, where as no ſynne reygned. In ſo moche that yf man had neuer ſynned, he

ſhulde neuer haue dyed, but ſhulde haue ben immortall, nor neuer ſhulde haue deſcended into helle, but ſhulde euer haue had the ſuperyoritie ouer the dyuell, deathe, and helle, and ſhulde haue had theym alwayes ſubdewed vnto hym. And therfore ſythe the dyuell hym ſelfe dyd perfytely knowe, that our ſauyour Jeſu Chriſte, expreſſed in all his lyfe mooſte exacte, and mooſte perfyte obedyence vnto the lawes, and wyll of god, and ſoo fulfylled and ſatyſfyed the ſame in euerye poynte, to the vttermoſt, that there coulde neuer be founde vntrewthe, or deceyte in his mouthe, nor any ſpotte or blotte of fylthyneſſe or impuritie, in any parte of all his cuynge, and yet that not withſtandynge (knowynge hym to be a verray naturalle manne) laboured, procured, and cauſed the Jewes to kylle this innocente Chriſte, and to put hym vnto mooſte ſharpe and bytter deathe, contrarye to all equitie and Juſtyce, and all to the intente that he myghte after his ſayde deathe, haue Chriſte with hym downe into helle, as one of his captyues, and ſo there to exercyſe his tyrannye vppon hym, lyke as he hadde doone ouer all other men, from the begynnynge of the worlde, vntyll that tyme: No doubte, but the dyuelle in this doynge, dydde extreme and manyfeſte wronge, and vtterly exceded the lymyttes of the power gyuen vnto hym. And therfore god conſyderynge this hyghe preſumption and malyce of the dyuelle, and this intollerable abuſe of his ſayde power, dydde ſende his onely begotten ſonne downe into helle, there to condempne the dyuell of this extreme iniquytie, and to conquere, to
Ro. viii. ſpoyle, and depryue hym, not onely of the poſſeſſyon of all the ſowles of the ryghtuouſe menne, whyche by his craftie and ſubtylytie, he had before reduced and brought vnder his domynyon: but alſo reſtrayned hym of the power, and auctorytie, whiche he by deathe and helle, hadde ouer mankynde. All whyche thynges Chryſte dydde not by the myght of his godlye power onely: but for and vppon this iuſte and reaſonable cauſe, gyuen vnto hym on the behalfe of the dyuel, whyche

whiche for the cauſes aforeſayde, mooſte worthyly deſerued to be ſerued ſo.

The notes of the fyrſte Article.

¶ In the.vi. Article thre thynges be ſpecially to be noted, and remembred. Fyrſte, that in the perſon of Jeſu Chriſte, there was and is conioyned, and vnited togyther inſeparably bothe the nature of god, and the nature of manne.

And that by reaſon of this indiſſoluble vnitie of theſe two natures, holye ſcrypture vſeth ſometymes to attrybute and gyue vnto the ſame perſonne of Chriſte thoſe thynges, whiche doo apperteygne vnto his humanytie, although the ſame canne not be verifyed in hym, as towchynge his godheed. And therfore although Chriſte, as towchynge his godheed, was euer preſente in heuen, and was euer equall in glorye with his father: Yet foraſmoche as concernynge his manhode he was neuer in heuen, nor dydde neuer ſytte there endewed with ſuche power and glorye before this his aſcenſcyon: therfore it is ſayde trewely in this Crede, that Chriſte aſcended into heuen, and that almyghtye god the father dydde, at his ſayde commynge thyther, ſette hym there vppon his ryght hande. ¶ Secondely, it is to be noted, that this aſcenſion of Chriſte into heuen was not onely verray neceſſarye: but alſo moche profytable for all trewe chriſtien men, and that for many cauſes: One is, for that Chriſte declared therby veray manyfeſtely, that he was nat onely manne, but that he was alſo veray god. And therfore hit folowethe in this Artycle, He ſytteth on the ryght hande of his father, not as inferiour in godheed, but as equall vnto hym. Any other is, for that he hath ben euer ſythe that tyme our contynuall aduocate & ſollicitour vnto god his father, accordynge to the ſayinge of ſayne Paule, wrytynge vnto the Hebrues, where he ſayth in this maner, Chriſte aſcended into heuen, to thintent he ſhuld euer appere & euer be preſent in the ſyght of god, as a mediator, and interceſſor for vs. And in an other place alſo he ſaythe, Jeſus the ſonne of god dyd penetrate & aſcende aboue all the heuens to be our great byſhop.

Hebr. iiii.

Wherfore let vs fermely and stedfastely beleue, that we haue a great byshoppe in heuen, that is to saye, a greate, and a perpetuall medyatour and intercessour for vs. And that the same our byshoppe is not onely of suche infynyte myght and power, that he is fully hable to saue all them that wolll inuocate and byleue in god the father by hym: but also that he hauyng perfyte knowlege of all the infyrmities of our flesshe and mortalitie, and hauyng tasted by experience in his owne body all the tentacions of the same (synne onely excepted) he wolll also gladly and wyllyngely haue pitie and compassion of vs, and wolll be alwayes redy to saue vs. Wherfore lette vs put our hole truste and confydence in hym. And so let vs boldely goo by prayer, and inuocation vnto the throne of grace, that we maye obteyne mercy, and fynde grace and fauour, helpe, succour, and comfort in tyme of our nede, and necessitie. And Sayncte Johñ the Apostle also wryteth conformely here vnto in his fyrste Epystle, where he sayth, I exhorte and praye you good christen people, flee from synne, and synne no more. Not withstandynge yf any of you shall fortune to commytte any deadely synne, yet let hym consider and remembre, that Jesu Christe, whiche fulfylled al Justice for vs, and by the sacrifienge, and offerynge vp of his precious blonde, made due satisfaction, and propiciation vnto god his father, not onely for all our synnes, but also for the synnes of all the worlde: is nowe our continuall and perpetuall aduocate, our patrone and defendour before the throne of his father, and maketh contynuall intercession and prayer for the remyssyon of all our synnes.

1. Joan. ii

Ay other cause is for that yf Christe had not ascended, we shuld haue lacked all the graces and gyftes of the holy goost, whiche be necessary for the passynge of this transytorie lyfe, to the pleasure of god, and to thatteynynge of euerlastynge lyfe in an other worlde, accordynge to the sayinge of Christe, spekyng vnto his Apostles, in this maner, I tel you trouth, it is expediente, and necessarie for you, that I shall ascende vp in

Joan. vi.

vp into heuen. For surely yf I shulde not ascende, the holy goost shall neuer come vnto you: and contrary yf I do ascende into heuen, than wolle I sende hym immedyately vnto you. And whan the sayde holy goost shall come, than shall he reproue, and condempne the worlde, and the dyuel for their synne and iniquitie, and he shall fully instructe and teache you all trouthe. &c.

Thyrdely it is to be noted, that all thoughe it be sayde in this Artycle, that Christe is our onely mediatour and intercessour, yet therby is not excluded the intercession of the holy sayntes, whiche be nowe in heuen, or hereafter shall be: neyther yet the intercession of the mynysters of Christis churche, or of any the holy membres of the same, whiche be liuing here in this worlde. But we muste knowe for certayne, that all the membres of Christis churche, whether they be departed this lyfe, or yet lyuynge here in the worlde, be all knytte and vnyted togyther in perfytte charitie, and eche dothe care and pray for other contynually vnto almyghty god, and that Christe beynge heed of the same body, is aduocate and intercessour for theym all, lyke as it is more at large declared in the tenthe Artycle of this Crede.

In the. vii. artycle it is to be noted, that lyke as the worlde had ones a begynnyng, so shall it ones also haue an endyng. And that vpon the same extreme or laste daye of the worlde, Christe shall come with glorie, as the supreme & highest iuge, and shall holde an vniuersall or generall iugement, in the whiche all the people of the worlde, that euer was, or euer shall be, shall appere before hym, there to receyue theyr fynall sentence and iugement, some of euerlastynge saluation, and some of perpetuall dampnation. The notes of the vii. Article.

It is also to be noted, that this artycle was for great consyderations added immedyately, and conioyned vnto the former Artycles, specyally to thintent that no man shulde in his lyfe tyme presume vpon the sayde benefytes of Christe, or take occasyon of carnalle lybertie or securitie, and soo lyue

withoute haunynge any feare to transgresse, or regarde to obserue the commaundementes of god: but rather that euery good christen man shulde in euery parte of his lyfe haue a contynuall remembraunce, and respecte vnto that laste daye of iudgement, and so be in contynuall feare, to commyt any thynge contrarye to the wyll of god, for the whiche he myghte deserue to haue the sentence of euerlastynge dampnation pronounced vpon hym. For this is certaynely true, that at that day euery man shalbe called to make a strayt accompt of his lyfe, and shall be than fynally iudged euen accordynge to his owne propre workes, good or badde, done in his lyfe tyme. That is to saye, yf in his lyfe tyme he dyd beleue in his harte, and professe with his mouthe, the ryghte belefe and fayethe of Christe, and accordynge vnto the same fayth dyd expresse in his outwarde workes suche obedience vnto the lawes of god, as he requireth: he shall be iudged to haue euerlastynge lyfe for his rewarde. And contrary, yf in his lyfe tyme he hadde not this ryghte fayethe, and beliefe in Christe, or hauynge opportunitie, dyd not expresse this obedience, but transgressed the lawes of god, and so dyed without repentaunce, althoughe he pretended and sayde, that he beleued neuer so moche, and trusted in Christis benefyttes neuer so moche, yet shall he be iudged and condempned to the euerlastynge peynes of helle.

In this Article it is further to be noted, that lyke as there is nothynge more certayne vnto vs, than that we be all mortall, and shall ones dye, & yet no man lyuynge knoweth the tyme, whan he shall dye: Euen so there is nothynge more certayne, thanne that this daye of iudgemente shall ones come, and yet the howre and the tyme whan it shall be, is hydden and kepte secrete from the knowlege of all men and Angelles, and is reserued to the onely knowlege of god. Whiche thynge procedeth of his onely goodnesse towardes vs, and is done to thyntente we shulde alwayes here in our lyfe tyme, flee from synne, and employe al our hole study, and endeuour,

endeuoure to walke in the wayes of god, that is to ſaye, in ſuche fayethe, hope, and charytie, as god requyreth of vs, and ſo prepare our ſelfe, and ordre our kyuynge towardes god, that we maye be in a redyneſſe at all tymes, whan ſo euer it ſhall pleaſe god to call and ſommone vs to appere before hym in the ſayde generall iudgemente, there by his mercye and goodneſſe to receyue the crowne and rewarde, whiche he promyſed vnto all them that do feare hym, and loue hym, and walke in his wayes.

It is alſo to be noted in this Artycle, that lyke as the lyghtenynge commeth from heuen ſodeynely vnloked fore, and in one inſtaunte, or momente caſteth lyght ouer all: euen ſo this ſeconde aduente or commynge of Chryſte, and his generall iudgement ſhall come ſodeynly, and at ſuche tyme as the greatteſt parte of the people of the worlde ſhall feare or loke for nothynge leſſe than for that daye. Trouthe it is, that god ſhall ſende many great and euydente ſygnes and tokens before the ſayde commynge of Chriſte, to admonyſſhe and warne therby his electe people of his ſayde aduente or commynge: not withſtandynge the ſame ſygnes ſhall not be ſo euydent, but that the greatteſt parte of the people of the worlde, ſhall take and repute them for no ſuche ſygnes. But lyke as in the tyme of Noe, that holy Patriarke, the people of the worlde, whiche they were, wolde not be induced to beleue or thynke, that god wolde euer ſende any ſuche generalle flodde, to drowne vppe all the worlde, as the ſayde Patriarke ſhewed them of byfore, and ſo vppon truſte thereof contynued forthe ſtyll after theyr olde accuſtomed maner and facyon, kyuynge in all fylthyneſſe and abhomination, vntyll the ſayde floode came in dede, and ſo oppreſſed them ſodeynely, whan they were in the myddes of all theyr belyoye, and drowned them all that euer was, excepte onely the ſayde Patriarke, and ſeuen others, whiche ſomewhat before the commynge of the ſayde floude, entered into the ſhyp, made for that purpoſe, and ſo ſaued theyr lyues:

Ma xxiiii
Mar. xiii
Luc. xvii.

Genes. vii

Euen

Euen so at Domesdaye, and longe before, the greatteſt parte of the people of the worlde ſhall lyttell or nothynge regarde the sayde sygnes, whiche god ſhall sende as tokens before domysdaye, but ſhall rather mocke them, and attribute them vnto other cauſes, and ſo buyldynge theyr faythe and truſte therupon, ſhall gyue them ſelfe holly vnto carnall and bodely luſtes, to couetouſnes and fraude, to vaynglory and ambicion, and to all other the workes of the fleſſhe, and ſo ſhall contynue therin without repentaunce, or thynkynge of the sayd laſt day, vntyl the ſelfe ſame houre that Chriſt ſhall come hym ſelfe in perſon, and call them sodeinly, to come and appere before his preſence, to receyue theyr iudgement.

The notes of the viii. Artycle.

In the. viii. Artycle it is specyally to be noted, that not withſtandynge any thynge conteyned or mencyoned therin, yet we muſte conſtantely beleue in the ſeconde perſone in Trinitie, accordynge as it is declared in the former Artycles in all poyntes, that is to say, that our ſauiour Jeſu Chriſte hath meryted habundantly, and at the full, not onely cleane remyſſyon of all our ſynnes, but alſo our parfytte redemption and delyueraunce from all the captiuytie, and thraldome of our ſpirituall ennemyes, and alſo our perfyte reconciliation vnto the fauoure of god, and our perfytte iuſtification and ſaluation, and that his deathe and his blonde is thonely and ſuffycient price, and valour, and the iuſte ſatiſfaction for all the ſynnes of the worlde. And that he is the onely meane and hyghe waye, wherby Chriſten men do and muſte come vnto the father, and that he is our onely Aduocate and patrone in heuen, by whom all the heuenly gyftes of the holy gooſt, and what ſo euer els is, or can be neceſſary, or requiſite to thatteynynge of euerlaſtynge lyfe, is conferred, and gyuen vnto vs. And therfore where as in this. viii. Artycle our ſanctification, our iuſtification, our incorporation in to the body of Chriſte, our gouernaunce, and all the other gyftes and graces, wherwith chriſten men be endued, be attributed vnto the worke of this holy ſpirite, it is to be vnderſtanded,

ſtanded. Fyrſt, that lyke as Chriſt is the autour, the meane, & the veray hygh way to come vnto god the father: ſo is this holy ſpirite the veray conductour, the guyde, the dyrectoure, and the gouernour to bryngе vs into the ſame hyghe waye, and to mynyſter vnto vs, not onely alacritie and ſtrength to walke and runne therin, but alſo perſeuerance to contynue in the ſame, vntyll we ſhall come vnto our iourneys ende.

¶ Seconde, that the peculiar offyce & operation of this holy ſpirite is to reuele, and teache vs the myſteryes of Chriſtis blonde and his paſſion, and howe he is our onely lorde, our ſauiour, and redemer: and ſo to bring vs into the right knowledge of all theſe benefites, that Chriſte hath done for vs. For ſurely, yf this holy ſpirite ſhulde not by his worke illumyne & lyght our hartes, with the knowlege of this trouth, all the merites and benefites of Chriſte, ſhulde be perpetually hydden from our knowledge, and we ſhulde neuer beleue in Chriſte, but ſhulde be lyke Jewes and Turkes, whiche knowe not Chriſte, and ſo we ſhulde neuer be made participant of Chriſtis merites, nor they ſhulde neuer be applied vnto vs.

Thyrdely, that it is alſo the peculiar function or offyce of this holy ſpirite (after we be inſpired, and perfytely inſtructed in the ſayde knowledge) fyrſte to purge and purifie our hartes by this faythe and knowledge, from the malyce and fylthynes of ſynne, and afterwarde to ſtirre, inflame, and rauyſhe our hartes, and to make vs able, gladly and thankfully to embrace and receyue the ſayde benefytes, and ſo to kepe them, to vſe them, and to dyſpoſe theym to our owne welthe, and to the edifienge and profite of our neyghboure. And fynally, to comforte vs, and to be vnto vs in maner as a certayne pledge, or an erneſt peny, to aſſure and warraunt vs, by true and infalible tokens, that we be in the fauour of god, and his owne chyldren by grace and adoption, and the ryght enheritours of heuen. And for aſmoche as this holy ſpirite, beynge ſent and procedynge from the father and the

sonne, to dwell and inhabyte in our hartes, worketh in vs all these effectes holy scrypture: doth worthyly attrybute vnto hym our sanctification, our iustyfycation, and all the other benefytes, whiche Christe by his passyon hath merited and deserued for vs. whiche neuertheless be also the workes of the hole Trynytie, and be not to be separated in any wyse, al thoughe scrypture commonly dothe attrybute them vnto the holy gooste, as it doth attrybute power vnto the father, and wysdome vnto the sonne, whiche neuer the lesse be com; mune vnto all thre.

The.notes of the xx. Article

In the nynthe. Artycle many thinges be to be noted. First that this worde Church, in scripture is taken sometyme ge; neralky for the hole congregation of them that be chrystened, and professe Christis gospell: And somtyme it is taken for the catholyque congregation, or noumbre of theym onely, whiche be chosen, called, and ordeyned to reygne with Christe in euerlastynge lyfe.

Mat.xiii. Act.xx. Mat.xxv Math.iii Luke.iii. ii.Tim.ii

Seconde it is to be noted, that the churche in the fyrste sy; gnyfycation is in scrypture compared sometyme vnto a felde full of good corne and noughty weedes myngled togyther, and somtymes vnto a nette full of good fyshe and badde, and somtymes vnto a flocke of shepe and gootes gathered to; gyther in one fold, and somtymes vnto the threshyng flower of almyghty god, wherin is conteyned corne and chaffe both togyther, and sometymes vnto a great mannes house, in the whiche be some vessels or instrumentes of golde, some of syl; uer, some of tree, some of erth, some to be had in honour and price, and suche as wolle neuer be corrupted and putrifyed, and some to be had in contempt, & to serue only for vile vses.

Thyrdly it is to be noted, that by these parables & certayn suche other rehersed in scrypture, is sygnyfied that amonge them, which be chrystened, & do professe Christis gospell, and lyue in the cõmune societie & cõmunion of the sacramẽtes of the churche dyuers be in dede the very quycke & lyuynge mem; bres of Christis mystical body, and shal reygne euerlastingly

with

with hym in honour. And that the congregation or ſocietie of them is the very felde, and they be the very good corne or ſeede, whiche Chriſte hym ſelfe dyd ſowe. And dyuers be in dede chaffe, or ſtynkynge and naughty weedes, ſowen by the dyuell. noughty fyſhes, ſtynkyng and barey gootes, veſſels dyſpyſed, or inſtrumentes prepared to euerlaſting fyre, that is to ſaye, they be the veray membres of the ſynagoge of the dyuell, & not the lyuyng membres of Chriſtis myſtycall body.

By theſe parables alſo it is ſignyfied, that in this preſent lyfe, theſe two ſortes of people, good and badde, be contynually mypted and myngled togyther in the churche, as it is taken in the fyrſt ſygnyfication. And that the ſayd membres of the ſynagoge of the dyuell, ſo longe as they growe in the ſame felde, wherin the good corne groweth, that is to ſaye, ſo longe as they do in outwarde apparaunce profeſſe the ſame fayth of Chriſt, whiche the very membres of Chriſtis churche do profeſſe, and do conſent & agree with them outwardly in the doctryne of the goſpell, and in all other thynges appertayning vnto Chriſtis relygion: they muſt be accepted and reputed here in the worlde, for the verye membres of Chriſtes miſticall body, and that they ought not ne can be deſſeuered from them, vntyll the day of iudgement. At whiche tyme the ſheparde ſhall deuyde the ſhepe from the gootes, and the mowers ſhall trye and cleenſe the corne frome the weedes and chaffe, & ſo ſhall brynge the corne into the barne, and caſt the chaffe & the weedes into the fyre, there to burne perpetually.

Of the churche alſo in this fyrſte maner of ſygnyfycation ſcrypture meaneth, where it ſayth, that abhomynatyon ſhall ſytte in the holy place, and that there ſhall ariſe in the churche horryble errours, and falſe prophetes, whiche ſhall worke ſuche wonders, that the electe people of God, ſhall be almooſte ſeduced with theym. For ſurely not onely the wycked people, whiche be mingled with the good in the churche, as it is taken in this fyrſte maner of ſygnyfycacyon, doo and ſhall commytte infynite errours and impieties, Dani. 12. Matth. xxiiij.

but also the good people, and suche as be the very membres of Christe, do and shall erre oftymes as men, and oftetymes do and shall decline, for a seasō, from the ryght way.

Fourthely it is to be noted, that of the churche, as it is taken in the seconde maner of sygnyfycation, It is sayde in scripture, that she is the heuenly Hierusalem, the Cytie of god, the temple or habitacle of god, the house of god, buylded vpon a stone, the onely doue, the onely beloued of god, the gardeyn mured rounde about, the fountayne enclosed, the well of lyuely water, the paradyse full of fruite, our holy mother, the glorypouse espouse of Christe full of all beautie, without spotte or wrynckle, the misticall body of Christe, the seate or pykker of trouthe, the golden vessell in the noble mannes house, whiche shall neuer corrupte or putryfie. All whiche sentences, and dyuers suche other, spoken in scripture of the churche, be to be referred, and verifyed of the churche in the seconde sygnyfication. And fynally in this sygnyfication also the.ix. Artycle of our Crede, is to be vnderstanded, For surely it is necessary for our saluation, to beleue that that churche, or congregation, whiche conteyneth the very quycke and kyuynge membres of Christis mysticalle bodye, and whiche shall reygne euerlastyngly with hym in heuen, is all holy, and catholyque: and that lyke as it hath ben euer in the worlde, and yet is, so it shall contynue for euer, and for euer is, & shall be vnto the worldes ende spyritually and inwardely renewed, quyckened, gouerned, iustified, and sanctified with the presence, and spyrytuall assistence, and graces of the holy gooste, and inwardely shall be connected and vnyted to gether in one godly consent in charitie, and in the true doctryne of Christe.

Hebr. xii. Apo. xii. ii. Cor. vi. i. Tim iii. Math. v. i Petr. ii. Ephe. ii. Cant. vi. Cant. iiii. Gala. iiii. Ephe. v. i. Tim iii. ii. Tim. ii

And for confyrmation hereof, it is also further to be noted and consydered, that it is not onely veray necessarye for all trewe christen men, to lerne and knowe the certayne notes and markes, wherby the veray true churche of Christe is dyscerned frome the churche, or congregation of the wycked, whiche

whiche god hateth, and alſo what is the pryncypall cauſe, wherby they be made to be the very quycke membres of the churche of Chriſte: but it is alſo one of the greatteſt comfortes, that any chriſten man can haue, to beleue and truſte for certayne, that there is ſuche a congregation, whiche conteyneth the veray lyuely membres of Chriſtis myſtycall body, and that he is a membre of the ſame congregation. Specyally conſyderynge the great and excellent promyſes, whiche Chriſte hym ſelfe hathe made vnto the ſayde congregation, beinge his owne myſtycall body, and his owne mooſte dere and tenderly beloued eſpouſe.

And for theſe cauſes and conſyderations, and ſuche other, it is (no doubte) to be thought, that this.xy. artycle was added and put into this crede, ſpecyally and pryncypally to deſcriue and declare the churche, as it is taken in the ſayde ſeconde maner of ſygnyfycation.

Fyftely it is to be noted, that after the mynde of certayne interpretours of ſcrypture, the quycke and lyuynge membres of the holy and catholyque churche, or congregatyon, be of two ſortes, wherof the one parte is all redy departed this lyfe in the ſtate of grace, and is called the churche trymphant, foraſmoche as after theyr victorie, they doo or ſhall trymphe in ioy and felicitie in heuen. The other is all thoſe true chriſten people, whiche doo and ſhall lyue here in this worlde, dayly and contynually fyghtynge in Chriſtis battayle, and for Chriſtis ſake, agaynſt theyr ſpirituall enmyes, the worlde, the dyuell, and the fleſhe: and for that cauſe, is called the mylitant or fyghtynge churche.

Syxtely it is to be noted, that althonge the lyuely membres of this militaunt churche, be ſubiecte to the infirmities of theyr fleſhe, and fall ofttymes in to errour and ſynne, as was ſayde before, yet they alweyes in ſcripture be called holy, as well bycauſe they be ſanctified in the bloud of Chriſte, and profeſſynge in theyr baptyſme to beleue in god, and to forſake the dyuel and all his workes, they be conſecrated and

dedycated vnto Chryste: as also for that they be from tyme to tyme purged by the word of god, & by faith, hope, and charitie, & by the exercyse of other vertues, and fynally shalbe endewed with suche grace of the holy goost, that they shall be clerely sanctified, and puryfied from all fylthynes, and shall be made the glorouse Espouse of Christe, shynynge in all cleannes, without hauynge any spotte, or wrynckle, or any other thynge worthy to be reprehended.

The notes of the. x. Artycle.

In the tenthe Artycle it is to be noted that dyuers interpretours of holy scrypture do dyuersely interpretate the fyrste parte therof, that is to saye, communyon of Saynctes. For some of them do referre it vnto the. ix. Artycle, and do take it as a clause added to declare and explane what is sygnified by these wordes, the Catholyke Churche, and so they do conioyne this clause with that that wente before in this sense, I beleue that this catholyque Churche is the communyon, that is to saye, the multytude or the commynaltie, or the commune welthe of Saynctes onely, that is to saye, of those whiche be vnder the kyngdome of Christe, and be gouerned and sanctified with his holy spyryte, and be prepared to come to euerlastynge lyfe. And some interpretours do deuyde the sayde clause from the. ix. Artycle, and do conioyne it with the Artycle that foloweth, that is to say, Remyssyon of synnes. Nowe these doctours, whiche be of this opinion, do also dyuersely expounde the sayde clause of communyon of Saynctes. For some of them do take it to sygnyfye the commune vtylytie and profytte, whiche all the membres of Christis body do receyue by the commune merytes, suffrages, and prayers of the hole Churche. And some do expounde and take it for the communyon of the sacramentes of the churche, whiche be commune vnto all menne, be they ryche or pore, free or bonde, ponge or olde, yf they be conteyned with in the vnytie of this churche. And some do take and expounde it to sygnyfye that vnitie, whiche is betwene Chryste and all true chrystyen men, that is to saye, betwene the heed and his mystycall

ſtycall body. And for as moche as by the cõmunion and par-
ticipation of the ſacrament of the Altare, we be inſerted in to
the body of Chriſte, and ſo we be incorporated in Chryſte,
and Chriſte in vs: therfore ſome interpretours doo take,
that by this clauſe is ſygnifyed, the Sacramente of the Al-
tare. And ſome doctours do eppounde it to ſygnifye that
treaſour of the churche, whiche is commune equally vnto
all the membres of the ſame. And thoſe doctours, whiche
be of this oppynion, do interpretate that treaſoure to be no-
thynge els, but the grace, that is to ſaye, the mercye, the
goodneſſe, and the fauour of god in this worlde, and glo-
rye in the worlde to come. They ſaye alſo that this grace
of god, is the commune treaſour of all the electe people of
god, and that our powertie is ſo extreme, that of our ſelfes,
without this grace, we ſhulde be vtterly nothynge. They
ſaye further, that the effecte and vertue of this grace is, to
make vs hable to ryſe from ſynne, and flee from ſynne, to
worke good workes, to receyue the rewarde of euerlaſtynge
glorye, to haue and reteyne the trewe ſenſe and vnderſtan-
dynge of holy ſcrypture, and to endewe vs with chriſten
faythe, hope, and charitie. Fynally they ſay, that this grace
worketh all thoſe effectes in the electe people of god, by
two ſpecyall Inſtrumentes, whiche be, the worde of God
and his ſacramentes. And for as moche as bothe the worde
and the Sacramentes haue all theyr effycacye by, and
thorowghe the myghte and operation of the holy gooſte,
and for as moche alſo as this holy gooſte, dwelleth and a-
bydeth onely in the Catholyque churche, and in the mem-
bres of the ſame, and worketh none of theſe effectes oute
of the churche, they thynke that by this clauſe, Communion
of Saynctes, is mente here the treaſoure of the Churche:
And that this treaſoure is nothynge elles, but the holy gooſte
hym ſelfe, and his graces, wherby and by the worde of god
and his Sacramentes we atteygne remyſſyon of ſynnes,

lyfe,

lyfe, lyghte, trouthe, iuſtice, eternall peace, reſte, tranquilli-
tie, and helthe, ſo longe as we be not dyſſeuered from the vy-
nitie of this catholyke churche, but do remayne therein as
lyuely membres of the ſame.

In this Artycle, it is alſo to be noted, that remyſſyon of
ſynnes is the fynall cauſe of all the hole hyſtorie of Chriſte,
and of all the workes that euer he dydde, or ſuffered for our
ſakes, and our redemption, and alſo the ſpecyalle fruyte
and profyte, whiche we chryſten men doo receyue ther-
by. For ſurelye Chriſte became man, and was borne,
crucyfyed, deade, and roſe agayne to lyfe, and aſcended to
heuen, to the ende and entente to meryte and deſerue for
vs remyſſyon of all our ſynnes, for aſmoche as hit was
impoſſyble for vs to haue obteyned the ſame, by any other
meanes. And the trouthe is, that we canne by noo meanes
be made partetakers of this meryte of Chriſte, oneleſſe we
ſhall fyrſte fermely and ſtedfaſtely beleue in Chriſte, and
that he is the onely ſuffycyent auctoure, cauſer, and wor-
ker of remyſſyon of al our ſynnes. To the atteynynge of
whiche faythe, it is alſo to be noted, that Chryſte
hath inſtytuted, and ordeyned in the worlde,
but onely two meanes and inſtrumen-
tes, wherof the one is the myny-
ſtration of his worde, and
the other is the admi-
niſtration of his
ſacramen-
tes inſtituted by hym, ſo that it is not
poſſyble to attayne this fayth, but
by one or bothe of theſe two
meanes, as ſhall be here
after declared.

Here

Here folowyth the seconde parte of this treatyse, conteynynge the declaration of the seuen sacramentes, and fyrste of

## The sacrament of Matrimonye.

AS touchynge the sacrament of Matrimonie, we thynke it conuenient that al byssshops and preachers shall instructe, and teache the people, commytted vnto theyr spyrytuall charge, fyrste howe that almyghty god, at the first creation of man in paradyse, consyderyng of his infinite wysedome and goodnes, howe necessary it was to couple & conioyne man & woman togyther in mariage, as well for theyr mutual ayde and comforte, & for the preseruation and continuaunce of mankynde in lawfull succession, as also that the same generation myght after the falle of man be exercysed perpetually vnto the worldes ende without synne or offence towardes god: dyd not onely than and there conioyne Adam and Eue togyther in maryage, and instytuted the sayde sacrament of Matrimonie, and consecrated and blessed it by his holy worde: but also describyned the vertue and effycacie of the sayde sacramente by the mouthe of Adam. Who beinge inspyred with the holy goost, whan he was by god conioyned in mariage with Eue, spake these wordes folowynge: Lo nowe these bones and flesshe of Eue my wyfe be formed & made of my bones and flesshe. And therfore euery maryed man here after shall for his wyfes sake vtterly leue and forsake his father and mother, and shall adhere and cleue vnto his wyfe only, and the husband and the wyfe shall be.ii in one flesshe, and in one body. Genes. ii.

By whiche wordes it is ment, that by the vertue and efficacie of Matrimonie, ryghtfully, and by the auctorytie of god contracted, the man and woman, whiche were before two bodyes, be nowe vnyted and made to be one body durynge their lyues, so that the husbande hath no power of his owne body

to vse the same as hym luste, and with whome hym lyketh: but it is his wyfes, and with her onely he maye vse the acte of matrimonie. Nor the wyfe hathe any power of her owne body, to vse it at her luste, or with whom her lyketh: but her body is her husbandes body, and with hym onely maye she vse thacte of matrimony. And therfore the sayde two persones, so conioyned, maye not be afterwarde diuided for any affection to father or mother, or for any erthly thynge in the worlde: but eche must adhere and cleue to other, for as moche as they be nowe two persons in one flesshe, and in one body.

Seconde, howe that almyghty god repeted and renewed agayne his sayde institucion of matrimonye, and sanctified and blessed it with his holy worde immediately after Noes fludde. At whiche tyme, beinge all the people of the worlde perysshed and dystroyed with the generalle deluge, (excepte the sayde holy Patriarke Noe, his chyldren, and theyr wyues, whiche were than onely by goddis high prouidence and goodnes towardes mankynde preserued and lefte on lyue) God callynge them out of the arke, sayde vnto theym these wordes: Growe you forthe nowe and increase by contynual generation, and be you multiplyed in contynuall succession, and fulfyll you the erthe ageyne with your sede lawfully procreated in matrimonye, accordynge as I haue instituted the same. This lawe and commaundement of matrimony thus repeted and gyuen agayn by god vnto Noe and his children, although it was sufficient commaundemēt and instruction vnto them and all theyr posteritie howe to vse the same in all puretie, and cleannesse to goddis pleasure, and his good contentation: yet god percepuynge the naturall inclination of man to malyce and synne, dyd afterwarde further explicate and establishe the same by his other lawes writen, wher
Leuit xviii et xx. by god prohibyted, that any matrimonye, shuld be made betwene the father and the doughter, the mother and the sonne, the brother and the syster, and betwene dyuers other persones beinge in certayne degrees of consanguynitie and affinitie.

Whiche

whiche lawes of prohibicion in mariage, although they were not by expresse wordes of god declared at the fyrste institution of Matrimonie, ne yet at this seconde repetition of the same, made vnto Noe: yet vndoubtedly god had engraued and enprynted the same lawes in the harte of man at his fyrste creation. And for as moche as in longe contynuaunce and processe of tyme, the naturalle lyght and knowledge of man was almooste by synne and malyce extincted, or at the leaste so corrupted and obscured in the mooste parte of men, that they coulde not perceyue and iudge, what thynges were of theyr owne nature noughtie and detestable in the syghte of god, ne yet howe farre that naturall honestie and reuerence, whiche we owe vnto suche persons, as be nere of blud or of nere alyaunce vnto vs, was extended: god commaunded his prophete Moyses to promulgate, and to declare by his worde vnto the people of Israel, the sayde lawes of prohibition of Matrimonye in certayne degrees of consanguinitie and affinitie, whiche be specially moneyoned in the boke of Leuiticus. And commaunded also Moyses to declare vnto his sayde people, that not onely they: but also all other the people of the worlde, were as moche, and as strayghtely bounden to the contynuall obseruation of the same lawes, as they were vnto the other morall lawes of the tenne commaundementes. Leu. xviii. et. xx.

Thyrdly, that this coniunction betwene man and woman in Matrimonye, was instituted by god, to the intent therby shulde be sygnyfyed and represented, or rather prefygurated and propheried before, not onely the perfyte, and indissoluble coniunction and vnion of the nature of god with the nature of man (whiche was fulfylled, whan the seconde person in Trinitie descendinge from his father, dyd take vpon hym the veray forme and substaunce of our nature, and so those two natures were vnyted and knytte together in one person) but also to thintent there shulde therby be sygnyfyed and represented the lyke coniunction or societie, in perfyte and indyssoluble

kuble loue and charitie, betwene Chriſte and his Churche, that is to ſaye, the congregation of all chriſten people, whiche be the very myſticall body of Chryſt, and Chriſt the onely heed of the ſame. And this to be trewe ſayncte Paule hymſelfe confirmeth in the.v. chappter of his epiſtle vnto the Epheſians. In whiche place the Apoſtle minding to proue and perſuade, that all women beynge maried, ought to loue, to reuerence, to honour, to obeye, and to be ſubiecte vnto theyr huſbandes in all thynges, euen as the churche is ſubiecte vnto Chriſte, and lyke wyſe that all huſbandes ought, and be bounde to loue theyr wyues, euen as they loue theyr owne ſelues, and theyr owne bodyes, and euen as Chriſte loueth the churche his eſpouſe and his owne bodye: He bryngeth in the fyrſte inſtitution of Mattimonie, as it was ordeyned by god in Paradyſe, and alledgeth the wordes of god, pronounced by our fyrſte father Adam, as they be before reherſed. Vpon whiche wordes the apoſtell inferreth and ſayth. This cõiunction of man and woman togyther in maryage, wherby they are knytted, vnited, and made all one fleſſhe and one body, is the ſacrament, that is to ſaye, the fygure, the ſygnification, the myſterie, or the propheciense before of that greatte and meruaylous coniunction, whiche is betwene Chriſte and his churche. For lyke as by the vertue and effycacye of this fyrſte inſtitution of Mattimonie, the huſbande and the wyfe be made to be but one bodye, wherof the huſbande is the heede: Euen ſoo the loue and charytie of Chriſte, towardes his Eſpouſe the Churche, dothe knytte, vnyte, conglutynate, and make Chriſte and his churche to be but oone bodye, wherof Chriſte is the verye heede. By the whiche wordes of Sayncte Paule it appereth, not onely, what is the vertue and effycacie of Mattimonye, in the vnytynge and incorporatynge of two bodyes in one: but alſo that hit was inſtytuted by god, to ſygnyfye this other coniunction, whiche is betwene Chriſte and his Churche. And that this coniunction betwene Chriſte and the churche

Ephe. v.

che, is the verye selfe thynge, whiche was prophecyed, sygnyfyed, and representeed by the other coniunction of man and woman in maryage. For thoughe Sayncte Paule vsed in this place other argumentes and persuasyons, taken of the lawe of Nature, to induce maried persones, the one to loue the other (sayinge, that menne naturally do loue and nourysshe theyr owne bodyes, and theyr owne flesshe: and that it is agaynste nature, that a manne shulde hate his owne flesshe) yet surely he thoughte, that this was the reason of mooste effycacye, to perswade his sayde purpose, That is to saye, that all husbandes and wyues oughte so to vse theym selfes, the one vnto the other, that theyr Matrymonye, and all theyr workes and affections in the same, myghte and shoulde corresponde, and be conformable and lyke in all poyntes vnto that most holy thynge, whiche is sygnyfied and representeed therby, that is to saye, vnto that spirituall coniunction, whiche is betwene Christe and his espouse the churche. And that therfore specyally the man oughte and is bounde to loue his wyfe, and the wyfe to loue and obey her husbande in all thynges, leste by doynge the contrarye, they shulde alter and subuerte the institution of God, and make the fygure all vnlyke vnto the thynge that is sygnyfied therby.

And so by these wordes and reasons of saynt Paule it is euident, that concernynge the sacramente of Matrymonye, his sentence and doctryne was, that the same was instituted by God at the fyrste creation of man, to sygnifie that inseparable coniunction and vnyon, whiche is betwene Chryste and his churche.

¶ Item we thynke it conuenyent, that all Byssshoppes and preachers shall instructe and teache the people, commytted to theyr spirituall charge, that althoughe this Sacramente of Matrymonye be no newe Sacramente instytuted in the newe Testamente, but instytuted by God, and consecrated by his worde, and dignyfied by his lawes euen from the

begynnynge of the worlde, and before any other of the sacra-
mentes were instituted in the newe testament, as was sayde
before: yet the truthe is, that Christe hym selfe dyd also ac-
cepte, approue, and allowe the sayde institution, as well by
his worde, as also by his sondrye workes and dedes, testify-
Joan.ii. enge the same. In so moche that beynge ones inuited to come
vnto a certaine mariage, made in Cana a towne of Galilee,
Christe vouchesaued not onely to come thyther, and there to
honour the sayde mariage with his corporalle presence, and
with the presence also of his blessed mother, and his holy A-
postles: but there he beganne also by tournynge of water in-
to wyne fyrste to worke miracles, and to manyfeste his glo-
rie vnto the worlde. And afterwarde in one other place, whan
the phariseis came vnto Christe, and demaunded of hym,
Mat.xiiii whether a man myght laufully be diuorced frome his wyfe
for any cause, Christe callynge the sayde phariseis vnto the
remembraunce of the fyrste institution of Mattimonye, as it
was made at the fyrste begynnynge, sayde vnto theym, Re-
membre you not you pharyseis. howe that god, whiche crea-
ted all thynges in the begynnynge. dyd also forme and create
man and woman? And whan he had conioyned them toge-
ther in mariage, he sayd vnto theym these wordes: Propter
hoc relinquet homo patrem et matrem, et adherebit vxori sue, et erunt
duo in carne vna: wherfore vnderstande you, ye Phariseys,
that sythe man and woman conioyned in mattimonye, be by
goddis ordynaunce but one flesshe and one bodye, it is not
possyble, that they shulde afterwarde be separated or dyuor-
ced one from the other. And vnderstande you also, that it is
not laufull for any man to separate, and to dyuyde those per-
sones a sondre, whiche be by goddis worde, and his wyll and
power, conioyned together. And whan the Phariseys, repli-
ynge therunto sayd, And why than dyd Moyses commaund
vs to make a libell of dyuorce agaynste our wyfes. for what
cause so euer we wolde, and so departe & separate our selfes
from them? Christe answerd them agayne and sayde, Moy-

ses

ſes, conſyderynge the induratenes and obſtinacye of youre hartes, was contente to permytte and ſuffre you ſo to doo, for auoydynge of greatter myſchefe and inconuenience, whi: che myght eks haue enſued therof: All be it I ſaye vnto you, that it was not ſo at the begynnynge, that is to ſaye, It is clene contrary to the godly inſtitution, & naturall order & la: wes of Matrimonie, as it was inſtituted by god at the begin nynge, that any man maryed ſhulde dyuorce hym ſelfe from his laufull wyfe. And therfore I ſaye agayne vnto you, that who ſo euer dothe forſake his laufull wyfe, oneleſſe it be for adulterie commytted by her, and dothe marye a nother, I ſaye, he commytteth adulterie in his ſo doynge. And lyke wyſe, what woman ſo euer doth forſake her laufull huſbãde, and marie an other, ſhe alſo commytteth adulterie. And the man alſo that marieth her, offendeth in lyke maner. And the cauſe hereof is, for that the bonde of laufull mariage is of ſuche ſorte, that it can not be dyſſolued, or brokẽ, but by deathe onely.

These wordes of Chriſte euidentely declare Chriſtis ſen: tence in the approbation of the inſtitution of Matrimonie, made at the begynnynge of the worlde: And that hit was Chriſtis wylle and comamundemente, that all the people of god ſhoulde folowe and conforme theyr doynges vnto the lawes of Matrimonye than made, and ſhoulde obſerue the ſame in ſuche puretie and ſanctimonie, as it was fyrſte or: deyned, without ſeparation or dyuorce, and that vnder the peyne of dampnation.

And here alſo two thinges ſpecially be to be noted. The one is, in ỹ Chriſte ſayth, whom god conioyneth, man can not ſe: parate. By the which wordes he declareth ỹ infinite benignt: te and goodnes of god towardes vs, in that, that he hath not onely conioyned our fyrſte progenitours Adam and Eue togyther in matiage, wherby he gaue vnto vs the originall begynnynge of our procreation: but that he dothe alſo euer ſithe that tyme contynually aſſiſte man and woman, and

worketh

worketh with them in this coniunction of matiage, and as you wolde ſaye, is the veray auctour, cauſer, and doer of all Matrimonies, whiche be laufully contracted betwene man and woman. The other thynge to be noted is, in that Chriſte ſaith here vnto his dyſciples, Non omnes capiunt verbum hoc: ſed quibus datum eſt, qui poteſt capere capiat. By the whiche wordes Chriſte ſemeth to exhorte ſuche as he ſhall endue with the grace and vertue of continence, wherby they ſhall be hable to abſteyne from the workes of Matrimonie, to contynewe ſole and vnmaryed.

Item we thynke it conueniente, that all byſſhops and preachers ſhall inſtructe and teache the people, commytted vnto theyr ſpirituall charge, that the ſacrament of Matrimonie dothe conſyſte of two partes, lyke as the other ſacramentes do, that is to ſaye, of an outwarde and a vyſible ſygne, and of an inward and an inuiſible grace. The outward ſigne is that outwarde contracte, made by expreſſe wordes or other ſygnes equiualent, declarynge the conſente betwene ſuche perſones, as maye laufully and by thorder of goddis lawe, be ioyned togyther in maryage, whanne the ſame perſones do conſent and promyſe eche to other, to companye togethet continually, durynge theyr lyues, without ſeparation, and to communicate eche to other the vſe and office of theyr bodies, and all other theyr faculties and ſubſtaunce. The ſpirituall and inuiſible graces, whiche the electe people of god (as well in the tyme of the lawe of nature, as in the tyme of Moyſes lawe, and alſo in the tyme of the newe teſtamente,) dyd alwaies, and yet do receyue by vertue of this ſacrament, be dyuers and ſondrye. Wherof one is the diſpenſation, or grace of god, wherby the acte of procreation betwene man and woman, whiche is (as of it ſelfe, and of his owne nature) dampable, is ſanctified by the worde of god and this ſaramente, that is to ſaye, is made pure, cleane, without
Hebr. xiii. ſpotte of ſynne, and honourable, accordynge to the ſayenge of ſaynt Paule, Honorabile coniugium i omnibus, thorus imacu-

latus

latus. That is to saye, the acte of procreation betwene man and woman in Matrimonie is honourable, and acceptable afore god, and their bed is vndefyled. And other is the grace, wherby the persones conioyned in Matrimonie do atteyne euerlastynge lyfe, yf they bringe vp theyr chyldren in the true fayth and obseruance of Christis religion, accordynge to the wordes of saynt Paule, where he sayth, The woman was seduced and blynded by the serpent, and so synned deedly: but she shall be saued by procreation and bryngyng forthe of chyldren, yf the same do perseuer and contynue in fayth and loue towardes god, and in holynes, and in temperance in theyr outwarde actes and dedes. And as this is spoken of the woman, so it is also to be verified in the man, he doinge lykewyse as is required of the woman. 1. Tim. ii.

¶ Finally we thinke it conuenient, that all byshoppes and preachers, shall diligentely and from tyme to tyme exhorte and admonyshe the people, committed vnto theyr spirituall charge, to consider the thre special benefites or offices, whiche belonge vnto the sacrament of matrimony. And fyrst of all to consyder the thynge selfe, whiche is signified therby, whiche (as was sayd before) is the high, the mighty, and the incomprehensyble worke of god, in the coniunction of Christe and the churche togyther, wrought by hym to our syngular benefyte and euerlasting saluation. And that therfore the man and wyfe ought not onely to lyue together in perfyte vnitie and concorde: but also they ought to loue eche other as theyr owne bodyes, and to vse the same in all cleannes, puretie, and honour, and not to defyle the same with the rages and lustes of any beastely or fylthy concupiscence of the fleshe, euen as Christe hym selfe loued, and doth loue his espouse the churche, and suffred all afflictions and peynes to make her glorious, and voyde from all maner of spot or wrynckle of vncleannes. And in this parte also it shall be well done, that the byshoppes and preachers do repete ofte tymes, and laye before the eyes of the people, as welle the

sayenges of saynte Paule before reherſed, as alſo the godly
ephortation, whiche he maketh in his epiſtle vnto the Theſſa-
1.The.iiii loniens, where he writeth in this maner. I pray you brethern
and inſtantly deſyre you for our lord Jeſu Chriſtis ſake, that
lyke as you haue herde here tofore of vs, howe and in what
maner you ſhulde go forwarde and pleaſe god: ſo ye do pro-
cede in the ſame, and that after ſuche ſorte and maner, that
you may contynually profyte and increaſe therin. You re-
membre, I doubt not, what preceptes and commaundemen-
tes I haue gyuen vnto you in tymes paſte, in the name of
our lorde Jeſu Chriſte. And nowe in lyke maner, and in his
name alſo, I saye agayne vnto you, that the wyll and com-
maundemente of god is, that you ſhulde ſanctifie your ſel-
fes, that is to ſaye, that you ſhulde abſteyne frome all ma-
ner of fornication, and that euerye eone of you ſhoulde vſe
and kepe the veſſelle of his bodye, in holyneſſe and in ho-
noure, and not in deſyre of carnalle concupyſcence, lyke as
the gentyles do, whiche knowe not god. And that noo man
ſhulde craftely compaſſe or circumuent his brother in flesſhly
luſtes. For almyghty god taketh vengeaunce vpon all ſuche
people, as do commytte any of thoſe thynges. Knowe you al-
ſo, that god hath not called vs vnto vncleanlyneſſe and fyl-
thyneſſe of lyfe, but vnto holyneſſe and ſanctimonye. And
therfore I do ephorte you all, and in the name of god com-
maunde you, to eſchewe all fornication and adulterie, all
vncleane deſyres, and carnall concupyſcence, all filthines and
vnpure lyuynge in flesſhely luſtes of the body. And I saye
further, that who ſo euer deſpyſeth and breketh theſe my com-
maundementes: dothe not deſpyſe me, but he deſpyſethe god,
for they be his commaundementes, whoſe ſpirite bothe you
and I haue receyued.

Theſe wordes of sayncte Paule be neceſſary to be declared
ofte tymes to the people, to the intent they maye the better
knowe the wyll and commaundement of god, and alſo con-
ſyder and feare the greate daunger of goddes wrothe and
vengeaunce

vengeaunce, dewe vnto ſuche people, as do tranſgreſſe the godly inſtitution and lawes of this holy ſacrament of matrimonye.

¶ The ſeconde ſpecyalle gyfte or benefyte to be conſidered in the ſayde ſacrament, is the faythe and mutuall promyſe made betwene the huſbande and the wyfe ioyned in laufulle Matrimonye. Whereby, and by vertue of the ſayde ſacrament, the perſons ſo laufully conioyned, be bounde to conceyue certayn truſte and confidence, and certaynly to beleue, not onely that theyr ſayd ſtate and maner of lyuynge in wedlocke (beinge the ſame vertuouſely, and religiouſely, accordynge to the lawe of god by them contracted and obſerued) is honourable, acceptable, and meritorious before god: but alſo that the knotte and bonde of Matrimonye contracted betwene the ſayde perſones, is made therby to be indiſſoluble.

Trouth it is, that yf in any mariage it may appere, and be duely proued, that there is ſuche laufull impedimente, that the ſame myght not at the begynnynge be contracted by thorder of the lawes of god and holy churche: In that caſe the churche ought and may diuorce the ſayd perſons ſo contracted, and declare that ſuche Matrimonie is vnlaufulle, and the bonde therof to be of no ſtrengthe or efficacie, bycauſe it was neuer good from the begynnynge. Not withſtandynge in mariages laufully made, and accordinge to the ordynance of Matrimonye preſcribed by god and holye Churche, the bonde therof can by no meanes be diſſolued, duryng the lyues of the partyes, betwene whome ſuche matrimonye is contracted.

And in this parte alſo the people be to be taught, that whoſo euer goethe about to dyſſeuer hym ſelfe from the bonde of laufull mariage, he goeth about ſo moche as in hym lyeth, to diuorce Chriſte from his churche.

The thyrde ſpecial gyft or office to be conſidered & obſerued in Matrimonye, is the good and vertuous education and bryngynge vp of the chyldern begoten in the ſame. Where-

vnto all maried men and women ought to haue a specyall re-
Thobi.i. garde, and to folowe therin the exampple of Thobie, whiche taught his sonne euen from his infancie, to loue, to dreade, and to feare god, and to fle and abstayne from all maner of synne, euen for goddis sake. For surely yf the fathers and mothers be neglygente in the good bryngynge vp of theyr chylderne in theyr youthe, and soo suffre theym to falle into folyes and synne in defaute of dewe correction and chastise-
ment of them for the same, no doubte they shall answere vn-
to god for it: as it appereth by the great stroke and punyshe-
i.Reg.iiii ment god, whan he dyd sodeynly stryke Elie the priest vn-
to dethe, bycause that he, knowyng his chyldren to do amys, dyd not punyshe them therfore. And therfore lette all paren-
tes employ theyr dyligence, and busy cure to educate, and in-
structe theyr chyldren by all meanes in vertue and goodnes, and to restreyne them from vyces by conuenient dyscyplyne
Ecc.xxiii and castigation, accordynge to the sayenge of the wyse man, withdraw we not the iuste dyscyplyne from thy chylde. For yf thou do so, he wyll falle into sondrye inconueniences, and so fynally shall be but loste and vndone. Wherfore spare not to chastyse thy chylde with the rodde, and so doynge, thou shalt delyuer his soule from helle.

## The Sacrament of Baptisme.

As touchynge the holy Sacrament of baptisme, we thinke it cõuenient, that all bisshops and preachers shall instructe and teache the people, commytted vnto theyr spirituall charge, that they ought and must of necessitie beleue certaynly all those thynges, whiche haue ben al-
wayes by the hole cõsent of the churche approued, receyued, & vsed in the sacrament of baptysme. And fyrst that the sacra-
ment

ment of baptisme was instituted and ordeyned by god in the newe testament, as a thynge necessarie for the attaynyng of euerlastynge lyfe, accordynge to the sayenge of our sauyoure Jesu Christe, where he sayth, that no man can entre into the kyngdome of heuen, excepte he be borne ageyne of water and the holy gooste. Joan. iii.

¶ Item that it is offred vnto al men, as wel infantis, as suche as haue the vse of reason, that by baptisme they shal haue remyssyon of all theyr synnes, the grace and fauour of god, and euerlastynge lyfe, accordynge to the sayenge of Christe, who so euer beleueth, and is baptised, shall be saued. Mat. xvi.

¶ Item that the promise of grace and euerlastynge lyfe (whiche promyse is adioyned vnto the sacrament of baptisme) pertayneth not onely vnto suche as haue the vse of reason: but also to infantes, innocentes, and chyldren, & that they ought therfore and muste nedes be baptised, and that by the sacrament of baptisme, they doo also obteyne remyssyon of theyr synnes, the grace and fauour of god, and be made therby the veray sonnes and chyldren of god. In so moche as infantes and chyldren dyeng in theyr infancie, shall vndoutedly be saued therby, and eles not.

¶ Item that infantes muste nedes be christened bycause they be borne in originall synne, whiche synne muste nedes be remytted, whiche canne not be done, but by the sacrament of baptisme, wherby they receyue the holy gooste, whiche exercyseth his grace and efficacie in them, and clenseth and purifieth theym frome synne, by his mooste secrete vertue and operation.

¶ Item that chyldren or men onces baptised, oughte neuer to be baptysed agayne.

¶ Item that all good christen men ought and muste repute and take all the Anabaptistes, and the Pelagians opinions, whiche be contrarye to the premysses, and euery other mans opinion, agreable vnto the sayde Anabaptistes or the pelagians opinions in that behalfe, for detestable heresyes, and

vtterly to be condemned.

Item that men or chyldren, whiche hauyng the vse of reson, & beinge not christened alredy, desire to be baptised, shal by vertue of that holy sacrament obteyn the grace & remission of all theyr synnes, yf they shall come therunto not only perfitely & truely repentant and contrite of all theyr synnes before committed: but also perfytely and constantely confessynge and beleuynge all the artycles of our faith, accordyng as is mencioned in the Crede, called the apostles Crede, And fynally yf they shall also haue firme credence and truste in the promyse of god, adioyned to the sayde sacramente, That is to saye, that in and by this sayde sacramente, whiche they shall receyue, god the father gyueth vnto them for his sonne Jesu Christis sake, remyssion of all theyr synnes, and the grace of the holy gooste. wherby they be newely regenerated and made the veray chylderne of god, accordynge to the sayinge of sayntē Johñ, and the apostle sayntē Peter, where they say, Do you penaunce for your synnes, and be eche of you baptysed in the name of Jesu Christe, and you shall obteyne remyssyon of youre synnes, and shall receyue the gyfte of the holy gooste. And accordynge to the sayenge also of sayntē Paule, where he sayth, God hath not saued vs for the workes of Justyce, whiche we haue done, but of his mercy by baptisme, and renouation of the holy gooste, whome he hathe powred out vpon vs moste plentifully for the loue of Jesu Christe our sauiour, to the intente that we beinge iustified by his grace, shulde be made the inheritours of euerlastynge lyfe, accordynge to oure hoope.

Matt.iii. Luc.iii. Act.ii.

Tit.iii.

The

# The Sacramente of Confyrmation.

As touchynge the ſacramente of Confyrmation we thynke it conuenyente, that all byſſhoppes and preachers ſhall inſtructe and teache the peo/ple, cõmitted vnto theyr ſpirituall charge, howe thapoſtles in the begynnyng of Chriſtis churche, although they dyd certaynly knowe and beleue, that all ſu/che, as hadde dewely receyued the ſacrament of Baptyſme, were by vertue and efficacie therof perfytely regenerated in Chriſte, perfytely incorporated and made the very membres of his body, and had receyued ful remyſſion of theyr ſynnes, and were replenyſhed with abundaunce and plentyfulnes of the graces & gyftes of the holy gooſt: yet they vſed to go vn/to the people after they were baptyſed, and ſo by their prayer & layinge of theyr handes vpon them, dyd gyue & conferre vn/to them the holy gooſt. And the ſayde people dyd ſpeke dyuers languages, and prophecied, to thintent that the conſcyences not onely of them, that had receyued baptiſme, and profeſſed Chriſte, ſhulde be therby the better aſcertayned, confyrmed, and eſtablyſſhed in Chriſtis relygion, and ſo more conſtantly profeſſe the ſame: but alſo that the conſciences of other, whi/che were out of the churche, and vnbeleuers, ſhulde the ſoo/ner be reduced therby from theyr errours, and be brought in/to the ryght beleue of Chriſte and his goſpell. Act. viii. et. xix.

¶ Item howe the holy fathers of the primitiue churche, ta/kynge occaſyon, & foundyng them ſelfes vpon the ſayd actes and dedes of the Apoſtelles, & conſyderynge alſo that ſuche, as had ones receyued the gyftes & benefytes of the holy gooſt by the ſacramẽt of Baptiſme, myght & oftẽtimes did in dede by tentatiõ, frayltie, or other wyſe by theyr owne ſinne & ma/lice loſe and fall from the ſame agayne: thought it very expe/dient to ordeyne, that al chriſten people ſhuld after theyr bap/tiſme be preſented to theyr byſhops, to thintent that by theyr prayers, & layinge of theyr handes vpon them, & conſignynge

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of them with the holy Chrisme, they shulde be confyrmed, That is to saye, they shulde receyue suche gyftes of the holye goost, as wherby they shulde not onely be so corroborated & establyshed in the gyftes and graces before receyued in Baptysme, that they shulde not lyghtely falle agayne frome the same. but shulde constantely reteyne them, and persever therin, and shulde also be made stronge and hardy. as wel to confesse boldly and manfully theyr fayth before all the persecuters of the same, and to resiste and fyght agaynst theyr goostly ennemyes the worlde, the dyuell, and the flesshe, as also to beare the crosse of Chryste, that is, to suffre and susteyne pacientely all the afflyctions and aduersities of this worlde: but also that they shulde attayne encreace and haboundaunce of the other vertues and graces of the holy goost.

Item we thynke it conueniēt, that al byshoppes and preachers shall instructe and teache the people, commytted vnto theyr spirituall charge, that although it be well done, that men do presente theyr chyldren vnto the byshop, to receyue at his handes the sacrament of confyrmation. whan they be of so tender age, as commonly they be wonte to do: yet it is not to be thought, that there is any suche necessitie of confyrmation of infantes, but that they beinge baptysed, and dyenge innocente before they be confyrmed, shall be assurd to atteyne euerlastynge lyfe and saluation by theffecte of the sacrament of Baptisme before receyued.

## ¶ The sacrament of Penaunce.

AS concernyng the Sacrament of penaunce, we thynke it conuenyente, that all Byshoppes and preachers shall instructe and teache the people, cōmytted vnto theyr spirituall charge, that they oughte and muste moste constantly beleue, that the sayde sacrament was

was instituted by god in the new testament, as a thynge so necessary for mans saluation: that no man, whiche after his baptisme is fallen agayne, & hath cõmytted deedly synne, can without the same be saued or attayne euerlastyng lyfe.

Item that lyke as suche men, whiche after baptisme do fal agayne into synne, if they do not penaunce in this lyfe, shall vndoubtedly be damned: Euen soo whan soo euer the same men shall conuerte them selfe from theyr noughty lyfe, and do suche penaunce for the same, as Christe requireth of them, they shal without doubte attayne remissyon of theyr synnes, and shall be saued.

Item that the sacrament of perfyte penaunce, which Christ requireth of suche maner persons, consysteth of thre partes. Wherof the one is Contricion, the other is Confessyon, and the thirde is the amendement of the former lyfe, or the newe obedient reconsiliation vnto the lawes and wyll of god, that is to say, exteriour actes and workes of charitie, accordynge as they be cõmaunded of god, whiche be called in scripture Fructus digni penitencia, The worthy fruites of penaunce.

Furthermore as touchynge Contrition, whiche is the fyrste parte, we thynke it conueniente, that all bysshoppes and preachers, shall instructe the people, commytted vnto theyr spirituall charge, that the sayde contrition consistethe in two speciall partes, whiche muste alwayes be coniopned togyther, and can not be disseuered, That is to say, the penitent and contrite man, muste fyrste knowledge the fylthines and abhomination of his owne synne (vnto whiche knowledge he is brought by herynge and consyderinge of the wyll of God declared in his lawes) and feelynge and perceyuynge in his owne conscience, that god is angry and displeased with hym for the same: he muste also conceyue not onely great sorowe and inwarde shame, that he hath so grenously offended god, but also great feare of goddis displeasure towardes hym, consyderynge he hath no workes, or merytes of his owne, whiche he may worthly lay before god, as sufficient Contritio.

ficient satisfaction for his synnes. Whiche done, than afterwarde with this feare, shame, and sorowe muste nedes succede and be conioyned the seconde parte, that is to wytte, a certayn fayethe, trust, and confidence of the mercy and goodnes of god, wherby the penitente muste conceyue certayne hope and faithe, that god wyll forgyue hym his synnes, and repute hym iustified, and of the nombre of his electe chyldren, not for the worthynes of any merite or worke done by the penitent, but for the onely merites of the blode and passion of our sauyour Jesu Christe.

Item that this certayne fayethe and hope is gotten, and also confyrmed, and made more stronge, by the applyenge of Christis wordes and promyses of his grace and fauoure conteyned in his gospell, and the sacramentes instituted by hym in the newe testament. And therfore to attayne this certayne fayethe, the seconde parte of penaunce is necessarye, That is to say, Confession to a prieste, yf it may be hadde, For the absolution gyuen by the prieste, was instituted of Christe, to applye the promyses of goddis grace and fauour to the penytente.

Confession to a preest

Wherfore as touchynge Confession we thynke it conueniente, that all bysshoppes and preachers shall instructe and teache the people, cõmytted vnto theyr spirituall charge, that they ought and muste certaynely beleue, that the wordes of absolution, pronounced by the prieste, be spoken by the auctoritie gyuen to hym by Christe in the gospelle. And that they ought and muste gyue no lesse fayethe and credence to the same wordes of absolution, so pronounced by the ministers of the churche, than they wolde gyue vnto the veray wordes and voyce of god hym selfe, yf he shulde speake vnto vs out of heuen, accordynge to the sayenge of Christe,

Ioan.xx. Luc.x. whose synnes soo euer you doo forgyue, shall be forgyuen: whose synnes soo euer you doo reteyne, shall be reteyned.

Luc.x. And agayne in an other place Christe sayethe, who so euer hereth you hereth me.

Item

Item that the people may in no wyse contemne this auri-
cular confession, whiche is made vnto the mynysters of the
churche: but that they oughte to repute the same as a veray
expedient and necessary meane, wherby they maye require
& aske this absolution at the priestes handes, at suche tyme
as they shal fynd theyr consciences greued with mortal synne,
& haue occasion so to do, to thintent they maye therby attayn
certayne comforte and consolation of theyr consciences.

As touchynge the thyrde parte of penaunce, we thynke
it conueniente, that all bysshoppes and preachers shall in-
structe and teache the people, cõmitted vnto theyr spirituall
charge, that althoughe Chryste and his deathe be the suffi-
cient oblation, sacrifice, satisfaction, and recompense, for
the whiche god the father forgyueth and remytteth to all syn-
ners not onely theyr synnes, but also eternall peyne due for
the same: yet all men truely penitente, contryte, and confes-
sed muste nedes also bryngе forthe the fruites of penaunce,
That is to saye, prayer, fastynge, and almes dede, with mo-
che mournynge and lamentyng for theyr synnes before com-
mytted. And they muste also make restitution or satisfacti-
on in wyll and dede to theyr neyghbours, in suche thynges
as they haue done them wronge and iniurie in. And fynal-
ly they muste do all other good workes of mercye and chari-
tie, and expresse theyr obediente wyll in the executynge and
fulfyllynge of goddis commaundement outwardely, whan
tyme, power and occasion shall be ministred vnto them, or
elles they shall neuer be saued. For this is the expresse pre-
cepte and comaundemente of god, Do you the worthy fru- Luc. iii.
tes of penaunce. And sayncte Paule saythe, Lyke as in ty- Rom. vii
mes paste you haue gyuen and applyed youre sekues, and all
the membres of your bodyes to all fylthy lyuynge and wyc-
kednes, contynually encreasynge in the same: In lyke ma-
ner you be nowe bounde, and muste gyue and apply your sel-
fes holly to iustice, encreasynge contynually in puretye and
cleannes of lyfe. And in an other place he sayth, I chastyse i. Cor. ix.

and subdue my carnall body, and thaffections of the same, and make them obediente vnto the spirite.

Item that these preceptes and workes of charitie be necessary workes to our saluation, and god necessarily requiretȝ that euery penitente man, shall perfourme the same, whan so euer tyme, power, and occasion shall be minystred vnto hym so to do.

Item that by penance and suche good workes of the same, we shall not only obteyne euerlastyng lyfe, but also we shal deserue remission or mitigation of the presente peynes and afflyctions, whiche we sustεygne here in this worlde. For sainte Paule sayth, That yf we wolde correcte and take punyshement of our selues in this worlde, we shulde not be so grenously corrected of god. And god by his prophete zacharie sayethe, Tourne your selues vnto me, and I wyll tourne agayne vnto you. And the prophete Esai sayth, Breake and deale thy breade vnto the hungrye, bringe into thy house the poore man, and suche as want harborougthe, whan thou seest a naked man, gyue hym clothes to couer hym with, and refuse not to succoure and helpe the poore and nedye, for he is thyne owne fleshe. And yf thou wolte thus do, than shall thy lyght glyster out as bryghte as the sonne in the mornynge, and thy helthe shall soner aryse vnto the, and thy iustyce shall go before thy face, and the glorie of god shall gather the vp, that thou shalte not falle, and whan so euer thou shalte call vpon god, god shall here the, and whan so euer thou shalte crie vnto god, god shall saye, Lo here I am redy to helpe the. Than shall thy lyght ouercome all darkenes, and thy darknes shal be as brygbt as the sonne at noone dayes: and than god shall gyue vnto the contynuall rest, and shall fulfyll thy soule with bryghtnes, and shall delyuer thy body from aduersitie, and than thou shalte be lyke a gardeyn, that most plentyfully bryngeth forth all kynde of fruites, and lyke the wel sprynge, that neuer shall want water.

1. Cor. ii.

zach. i.

Esai. xxviii.

These thynges and suche other, shoulde be contynually

taught

taught and inculked into the eares of all trewe christen people, to thintent to stire and prouoke theym vnto good workes: and by the selfe same good workes to exercise and confirme theyr fayth and hope, and to ascertayne them that they shall for the same good workes, receyue at goddis hande mitigation and remyssion of the miseries, calamities, and greuouse punyshmentes, whiche god sendeth to men in this worlde for theyr synnes.

## ¶ The Sacramente of the Altare.

AS touchynge the Sacrament of the Altare, we thynke it conueniente, that all byssh̄ops and preachers shall instructe and teache the people, commytted vnto theyr spyrytualle charge, that they oughte and must constantly beleue, that vnder the fourme and fygure of breade and wyne, whiche we there presentely do see, and perceyue by outwarde senses, is verayly, substancially, and really conteyned and comprehended the veray selfe same body and blonde of our sauiour Jesu Chryst, which was borne of the virgine Marie, and suffered vppon the Crosse for our redemption. And that vnder the same fourme and fygure of breade and wyne, the veray selfe same body and bloudde of Christe is corporally, really, and in the veray same substance exhybyted, distributed, and receyued vnto and of all them, whiche receyue the sayde sacramente. And that therfore the sayde sacrament is to be vsed with all due reuerence and honour, and that euery man ought fyrst to proue and examyne hym selfe, and relygyously to trie and serche his owne conscience, before he shall receyue the same, accordynge to the sayinge of sainct Paule, who so euer eateth this body of Christe vnworthily, or drinketh of this blode of Christe vnworthily, shall be gyltie of the veray body and blode of Christe. wher- i. Cor. xi.

fore let euery man fyrste proue hym selfe, and so let hym eate of this breadde, and drynke of this drynke. For who so euer eateth it, or drynketh it vnworthily, he eateth and drynketh it to his owne dampnation: bycause he putteth no dyfference betwene the very body of Chryst, and other kyndes of meate.

## ¶ The sacrament of Orders.

AS touchynge the sacrament of holy orders we thynke it conuenyent, that all byssh̄ops and preachers, shall instructe and teache the people, commytted vnto theyr spyrytuall charge, Fyrste, howe that Christe and his apostels dyd institute and ordeyn in the newe testament, that, besydes the ciuile powers and gouernaunce of kynges and pryncis (which is called Potestas gladii the power of the swerde) there shulde also be continually in the churche milytant certayne other mynysters or offycers, whiche shulde haue speciall power, auctoritie, and commission vnder Christe to preache and teache the worde of god vnto his people. to dyspense and admynyster the sacramentes of god vnto them, and by the same to conferre and gyue the graces of the holy gooste, to consecrate the blessed bodye of Christe in the sacramente of the altare. to loose and absoyle from synne all persones, whiche be duely penitent and sorye for the same. to bynde and to excōmunicate suche as be gylty in manyfeste crymes and synnes, and wylle not amende theyr defaultes. to ordre and consecrate others in the same rome, ordre, and offyce, whervnto they be called, and admitted them selfe. and fynally to fede Christis people lyke good pastours and rectours (as the apostelle calleth theym) with theyr holsome doctrine. and by theyr contynual exhortations, and admonitions to reduce them from synne and iniquitie, so moche as in them lyeth, and to bringe them vnto the perfyte knowlege, the perfyte loue and drede of god, and vnto

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the perfite charitie of theyr neyghbours.

Item that this offyce, this ministration, this power, and auctoritie is no tyrannycall power, haunynge noo certayne lawes or lymyttes, within the whiche it oughte to be conteyned, nor yet none absolute power: but it is a moderate power subiecte, determyned, and restrayned vnto those certayn endes and lymyttes, for the whiche the same was appoynted by goddis ordinaunce. Whiche, as was sayde before, is onely to admynyster and dystrybute vnto the membres of Christis misticall bodye spirituall and euerlastyng thinges, that is to say, the pure and heuenly doctrine of Christis gospell, and the graces conferred in his sacramentes, and further to do and execute suche other thynges appertaynynge vnto theyr office, as were before rehersed. And therfore this sayde power and administration is called in some places of scripture, Domum et gratia, a gyfte and a grace, and in some places it is called, Claues siue potestas clauium, ỳ is to say the keyes or the power of the keyes. Wherby is sygnified a certayn limitted office, restrayned vnto the execution of a spe-
ciall fūction or ministration, according to the saying of saint Rom.i. Paule in the fyrste chapytre of his epistle to the Romaynes, i.Ti.iiii. and in the fourth chapyter of his fyrste epistle vnto Timothe, Ephe.iiii and also in the fourthe chapytre of his epistle vnto the Ephesians, where he wryteth in this sentence. whan Christ ascended in to heuen, he subdued and vanquisshed veray captiuitie her selfe, and ledde or made her thrall and captiue, and distributed and gaue dyuers heuenly gyftes and graces vnto men here in erthe. And amonge all he made some apostels, some priestes, some euangelistes, some pastors and doctors, to the intente they shulde execute the worke and office of theyr administration, to the instauration, instruction, and edifieng of the membres of Christis misticalle bodye. And that they shulde also not cease from the execution of theyr sayd office, vntylle all the sayde membres were not onely reduced and brought vnto the vnytie of the faythe, and the knowlege of

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the sonne of god: but also that they were come vnto a perfite state and full age therin. That is to say, vntyl they were so establysshed and confirmed in the same. that they coulde no more afterward be wauerynge therin, & be led or caried lyke chyldren into any contrary doctrine or opinion by the craft & subtycle persuasion of the false pastours and teachers, whiche go aboute by crafte to brynge them into erronius opinions: but that they shulde constantely folowe the true doctrine of Christis gospel. growynge & encreasynge continually by charitie vnto a perfit membre of that body, wherof Christ is the very heed. In whome yf the hole body, that is to say, yf euery part & membre be growen and come vnto his perfite estate, (not all in lyke. but euery one according to the gyfte and qualitie, whiche is deputed vnto it) and so be compacted, vnited, and corporated togyther in the sayde bodye: no doubte, but that the hole bodye, and euery parte therof, shall therby be made the more perfite, and the more stronge, by reasone of that naturall loue and charitie, whiche one membre so vnited in the body, hath vnto the other.

By these wordes it appereth euidently, not only that saint Paule accompted and nombred this sayd power and office of the pastours and doctours amonge the propre and speciall gyftes of the holy gooste: but also it appereth, that the same was a limited power and office ordeyned specially and onely for the causes and purposes before rehersed.

Item that this power, office, and administration is necessarie to be preserued here in erthe for thre speciall and principall causes. Fyrste for that it is the commaundemente of god it shulde so be, as it appereth in sondrye places of scripture. Seconde, for that god hath instituted and ordeyned none other ordinarie meane or instrument, wherby he woll make vs partakers of the reconciliation, whiche is by Christ, and conferre and gyue the graces of his holye spirite vnto vs, and make vs the ryght enheritours of euerlastynge lyfe, there to reigne with hym for euer in glorye: but onely his worde

worde and sacramentes. And therfore thoffyce, and power to minister the sayde worde and sacramentes, maye in no wyse be suffered to perysshe, or to be abolysshed. accordynge to the sayenge of saincte Paule, Howe can men inuocate and call vpon the name of hym, in whom they beleue nat? And howe can men beleue in hym, of whom they neuer herde tell? And howe shulde men here tell of god, oneles there be some men to shewe and preache vnto them of hym? And howe shall men dare take vpon them to preache and shewe of god, oneles they be fyrste sent with auctorytie and commyssion from god so to do? And therfore it is sayde by the prophete Esai, Blessyd be the feete of those preachers, whiche beynge auctorysed and sent by god, do preche and shewe vnto vs the peace and benefytes, whiche we receyue by Christe. Rom.x. Esa.lii. Naum.i.

Thirdely bycause the sayde power and offyce or function hath annexed vnto it, assured promyses of excellent and inestymable thinges. For therby is conferred and gyuen the holy gooste, with all his graces, And fynally our iustification and euerlastynge lyfe: accordynge to the sayenge of sainte Paule where he saith, I am not asshamed of the rowme and offyce, whiche I haue gyuen vnto me by Christe, to preache his gospell. For it is the power of god, that is to say, the electe organe or instrumente ordeyned by god, and endued with suche vertue and efficacie: that it is able to gyue and mynyster effectually euerlastynge lyfe vnto all those, that woll beleue and obey the same. Rom.i.

Item that this office, this power, and auctorite, was commytted and gyuen by Christe and his apostelles, vnto certayne persons onely, that is to say, vnto priestes or byssh̄ops, whom they dyd electe, calle, and admytte therunto, by theyr prayer, and imposition of their handes.

Seconde we thynke it conuenyent, that all byssh̄ops and preachers, shall instructe and teache the people, commytted vnto their spirituall charge, that the sacramente of orders, may worthyly be called a sacrament, bycause it is a holy rite

or ceremonye inſtituted by Chriſte and his apoſtelles in the newe teſtament, and dothe conſyſte of two partes, lyke as the other ſacramentes of the churche do, that is to ſaye, of a ſpirituall and an inuiſible grace, and alſo of an outwarde and a viſible ſigne. The inuiſible gyfte or grace conferred in this ſacrament, is nothynge elſ, but the power, the office, and the auctoryte before mencyoned. The viſible and outwarde ſygne is the prayer and impoſition of the byſſhoppes handes vpon the perſon, whiche receyueth the ſayde gyfte or grace. And to the intente the churche of Chriſte ſhulde neuer be deſtituted of ſuche mynyſters, as ſhulde haue and exercute the ſayde power of the keyes: it was alſo ordeyned and commaunded by the apoſtels, that the ſame ſacrament ſhulde be applyed and adminiſtred by the byſſhoppe frome tyme to tyme, vnto ſuche other perſones as had the qualities neceſſaryly required ther vnto. Whiche ſayde qualities the apoſtels dyd alſo very diligently deſcriue, as it appereth euidentlye
1. Tim. iii. in the .iii. chapiter of the fyrſte epiſtle of ſaynct Paule to Tymothe, and the fyrſte chapiter of his epiſtle vnto Titus.
Titum. i. And ſurely this is the hole vertue and efficacie, and the cauſe alſo of the inſtitution of this ſacrament, as it is founded in the newe teſtament. For all be it the holy fathers of the churche, whiche ſucceded the apſtoles (myndynge to beautyfie and ornate the Churche of Chriſte with all thoſe thynges, whiche were commendable in the temple of the Jewes) dyd deuyſe, not onely certayne other ceremonies than be before reherſed, as tonſures, raſures, vnctions, and ſuche other obſeruances, to be vſed in the miniſtration of the ſayde ſacrament: but dyd alſo inſtitute certayne inferiour ordres or degrees, as ianitours, lectours, exorciſtes, accolites, and ſubdeacons, and deputed to euery one of thoſe certayne offices to execute in the churche (wherin they folowed vndoubtedly the exampke and rytes vſed in the olde teſtamente) yet the trouthe is, that in the newe teſtamente there is no mention made of any degrees or diſtinctions in ordres, but onely of

deacons

deacons or ministers, and of priestes or bysshops. Nor there is any worde spoken of any other ceremony vsed in the conferrynge of this sacrament: but onely of prayer and the imposition of the bysshops handes.

Thyrdely forasmoche as it is an olde heresy of the Donatistes, condempned in generalle counceylles, to thynke that the worde of god and his sacramentes shulde lose and be of none efficacie, strengthe, or vertue, when they be ministred by men of yuell, viciouse, and fylthy lyuynge: we thynke it conuenient, that all bysshops and preachers, shall instructe and teache the people, commytted vnto theyr spyrytuall charge, that accordynge to the saying of sayncte Gregorie Nazianzene, Lyke as there is no dyfference betwene the selfe same image or fygure of any thynge enprynted with a sygnette of golde, and with a sygnette made of tryon or wodde, or any other vyler matter: euen so the worde and sacramentes of god, mynystred by any euyll and noughtie man, be of the same selfe vigour, strength, and efficacie, as when they be mynystred by a man of excellente vertue and goodnes. The cause and reason wherof is, for that the priestes and bysshoppes, all thoughe in the execution of theyr offyce and ministration they do vse and exercyse the power and auctorytie of god commytted vnto theym, and doo supplye and represente his rowme and place: yet they be not the pryncipall, nor the sufficient or efficient causers or gyuers of grace, or of any other spyrytuall gyfte, whiche proceedeth, and is gyuen of god by his worde and his sacramentes. but god is the onely principall, sufficiente, and perfyte cause of all the efficacie of his worde and sacramentes. and by his onely power, grace, and benefyte, it is, that we receyue the holy goost and his gracis by thoffyce and mynistration of the sayde priestes or bysshoppes. And the sayde priestes or bysshoppes be but onely as his instrumentes or officers, to execute and minister with theyr handes and tongues, the outewarde and corporall thynges, wherby god worketh & gyueth grace accordynge to his pacte

and couenaunt, made with, and vnto his espouse the churche.
Chrisosto Ho. lxxxv sup Joā. And this to be true Chrisostome affirmeth, in his. 85. homelie vpon saint Johñ, where he sayth in this maner. what speke I of priestes? I say that neither angel nor archangel can of his owne power gyue vs any of those thynges, whiche be gyuen vnto vs from god, but it is the father, the sonne, and the holy goost, whiche is the effectuall cause of all those thynges, The priest dothe onely put to his hande and his tongue. And in this poynte sayncte Ambrose also agreeth with the sayde opinion of Chrisostome. For in his boke De dignitate sacerdotali, he sayth these wordes: The priest layeth his handes vpon vs, but it is god that gyueth the grace. The priest layeth vppon vs his besechynge hande: but god blessethe vs with his myghty hande. The byshoppe consecrateth any nother byshoppe: but it is god that gyueth the dygnitie. wherfore we must alwayes thynke, & beleue that the vertue & efficacie of the worde of god & his sacramentes, consyste and depende in and vpon the cōmaundement, ordynaunce, power, and auctoritie of god onely. And that neyther the meryte and worthynes of the ministers, (be they neuer of suche excellencie) do gyue them theyr auctoritie, strength, or efficacie: neyther yet the malyce or corrupte lyuynge of them (be it neuer so yuell, onles they be open blasphemors of the gospell, as the iewes and the Turkes be) can frustrate or take away from the sayde worde or sacramentes theyr sayde power, auctoritie, strength, or vertue. For as Chrisostome sayth in the
Chrisosto Ho. lxxxv sup Joā. said homelie, If god made not only an asse to speke, but also gaue his benediction & blessynge vpon the iewes by Balaam that false and wycked prophete, & so wrought these spirituall graces by suche vncleane & impure instrumentes, and that for the loue onely, whiche he had vnto the Jewes, whiche neuer the lesse were great offenders agaynst god: no doubte but that god wolde moche rather sende downe vnto vs his faythfull people, the graces of his holy spirite, and wol worke all other thynges necessarie for vs by our priestes and byshops

shops, although they be neuer so cunyng of their lyuynge.

Fourthely for asmoche as after the mynde of certayne doctours of the churche this hooke power and auctoritie, belongynge vnto priestes and byssshoppes, is deuyded in two partes, wherof the one is called Potestas ordinis, and the other is called, Potestas iurisdictionis. and for asmoche also as good consent and agreement hath alwaye ben in the churche, concernynge the sayde fyrste parte, and contrary, moche controuersie for this other parte of iurisdiction: we thynke it conuenient, that all byssshoppes and preachers shall instruct and teache the people, commytted vnto their spiritual charge, that the iurisdiction commytted vnto priestes and byssshoppes by thauctorite of goddes lawe, consisteth in thre special pointes.

The fyrste is to rebuke and repreßende sinne, and to excommunicate the manifeste and obstinate sinners, that is to say, to separate, exclude, and repelle from the communion and perception of the sacramentes, and to reiecte and caste out of the congregation and company of Christis people suche persons, as haue manifestly commytted mortall synne, and do obstinately perseuer in the same, and to absoyle and receyue them agayne, whan so euer they shall returne vnto the churche by condigne penaunce. And forasmoche as suche persones as do cõmytte manifest and open sinne, do therby offend not only god but also some other of the multitude and congregacion, whiche they be of: although the sayde persones so offendynge publikely, do not obstinatly perseuer in their synne so cõmytted, yet the priestes and byssshops, by thauctorite of their sayd Jurisdiction, maye in some cases, vppon consyderation of the crime, and qualitie of the personne so offendynge, suspende and inhibite theym for a tyme from the receyuynge of the sacramentes, to the intente the same maye be, not onely a medicine to the offenders them selfes: but also an exumple and satisfaction vnto those persones, whiche were before with their sayde manifest synnes offended.

And in this parte also twoo thynges be to be noted.

The fyrſte is that all punyſſhemente, whiche prieſtes or byſſhoppes maye by thauctoritie of the goſpell inflicte or put to any perſone, is by worde onely, and not by any violence or conſtraynte corporall. The ſeconde is, that all thoughe prieſtis and byſſhoppes haue the power and iuriſdiction to excommunicate, as is aforeſayde: yet they be not bounde ſoo preciſely by any commaundement of god, but that they ought and maye attempre, moderate, or forbeare the execution of theyr ſayde iuriſdiction in that parte at all tymes, whan ſoeuer they ſhall perceyue and thynke, that by doinge the contrary they ſhulde not cure or helpe thoffenders, or elles gyue ſuche occaſion of further trouble & vnquyetnes in the churche, that the peace and tranquillitie therof myght therby be impeched, troubled, or otherwyſe interrupted, or broken.

The ſeconde poynt, wherin conſyſteth the iuryſdyction, commytted vnto prieſtes and byſſhoppes by thauctoritie of goddis lawe, is to approue and admytte ſuche perſones, as (beinge nominated, elected, and preſented vnto them to exercyſe thoffyce and rome of preachynge the goſpell, and of mynyſtrynge the ſacramentes, and to haue the cure or iuryſdiction ouer theſe certayn people within this pariſſhe, or within this dioceſſe) ſhall be thought vnto them mete and worthy to exercyſe the ſame: and to reiecte and repelle from the ſayde rowme ſuche as they ſhall iudge to be vnmete therfore. And in this parte we muſt knowe and vnderſtande, that the ſayd preſentation and nomination is of mannes ordinaunce, and apperteyneth vnto the founders and patrones, or other perſons, accordynge to the lawes and ordynaunces of men prouided for the ſame. As for an example, within this realme the preſentation and nomination of the byſſhopryques appertayneth vnto the kynges of this realme, and of other leſſer cures and perſonages ſomme vnto the kynges hyghnes, ſome vnto other noble men, ſome vnto byſſhoppes, and ſome vnto other perſones, whome we calle the patrones of the benefyces, accordynge as it is prouyded by the order of the lawes

lawes and ordynaunces of this realme. And vnto the priestes or byssshoppes belongeth by the auctoritie of the gospel, to approue and confirme the persone, whiche shall be by the kynges highnes, or the other patrons so nominated, elected, and presented vnto theym to haue the cure of these certayne people, within this certayne paryshe or diocese, or els to reiect hym, as was sayde before, from the same, for his demerites or vnworthynes. For surely the office of preachynge is the chiefe and moste principall office, wherunto priestes or byssshoppes be called by thauctoritie of the gospell. and they be also called byssshoppes or archebyshops, that is to saye, superattendantes or ouerseers specially to sygnifie, that it is theyr office to ouerse, to watche, and to loke diligently vpon theyr flocke. and to cause that Christis doctrine and his religion may be truely and sincerely conserued, taught, and set forthe amonge christen people, accordynge to the mere and pure trouthe of scrypture. and that all erronious and corrupte doctrine, and the teachers therof maye be reiected and corrected accordyngely.

The thyrde poynt wherin consistethe the iurisdiction committed vnto priestes and byssshops by the auctoritie of goddis lawe, is to make and ordeyne certayne rules or canons, concernynge holydayes, fastynge dayes, the maner and ceremonies to be vsed in the ministration of the sacramentis, the maner of syngynge the Psalmes and spirituall hymnes, (as sayncte Paule calleth theym) the diuersitie of degrees amonge the ministers, and the forme and maner of theyr ornamentes. and fynally concernynge suche other rites ceremonies and obseruaunces, as do tende and conduce to the preseruation of quietnes and decent order to be had, and vsed amonge the people, whan they shall be assembled together in the temple. For syth that scripture commaundeth, that all christen people, shulde at certayne tymes assemble themselfe, and conuene together in some publique or open place, there to inuocate, and calle vpon the name of god, there to

Ephe. v. Colli. iii.

here

here his wyll and his worde by our preachers, there to receyue the Sacramentes, there to gyue laude and prayse to god in psalmodie, in prayers, in medytations, and in tedynge. and fynally with all humilitie and reuerent ordre, to magnifie, eptoll, and set forth the honour of god with all our possible power. And for asmoche also as great trouble, vnquetnes, and tumulte myght aryse amonge the multytude so assembled, in case there were no certayne rules, ordynaunces, and ceremonies prescribed vnto them, wherby they shulde be conteyned in quietnes, and not suffered to do euery man after his owne fashion or appetite: it belongeth vnto the iurisdiction of prieftes or byssshoppes, to make certayne rules or canons, concernynge all these thynges, and for the causes aforesayd. For lyke as in the gouernance of a priuate familie, or in the gouernance of a schole, it belongeth vnto the good man, or ruler of that house, or the schole maister to prescribe the tymes, whan his chyldrne and seruauntes shall worke, whan they shall rest, whan they shall lerne, whan they shall praye, and suche other thynges: So in the publique & open temple or churche, it apperteyneth also vnto them, that haue the gouernance of the churche, in those poyntes to deuise and prescribe suche necessarie and conuenient ceremonies and ordenaunces vnto the people, for the causes aboue rehersed, as shall tende to theyr profyte and increase in Christis religion, and shall also tende to the honoure of god, and good tranquillitie of the said people. For surely sayncte Paule hym
1.Cor.xi. selfe dyd prescribe, and make suche rules vnto the Corinthians, and commanded also other byssshops to do the semblable. And the holy fathers of the churche at the begynnynge, before there were any christen princis, vpon great and vrgent considerations, dyd ordeyne the celebratynge of the sonday, of Easter daye, and certayne other feastes, and the fastinge of lent, and also diuers other suche cerimonies in the churche, wherof a great parte is obserued throughe all Christendome vnto this daye. The contynualle obseruation

wherof

whereof was alwayes thought vnto the holy fathers very necessarie: for asmoche as suche traditions, and ceremonies be as a certayne neressarie introduction, or lernynge expedient to induce and teache the people reuerentely to vse themselfe in theyr outwarde worshyppynge of god, and be also (as you wolde say) certayne peynted hystories, the often sight & contemplation whereof, causeth the people the better to remembre the thynges synnified, and represented in the same.

For the better declaration of which thre pointes, two thynges be to be noted, Fyrst that although the hole Jurisdiction apperteynynge (as is afore sayde) vnto priestes and byshops, be commited vnto them in generall wordes (as it appereth by dyuers places of scripture, and specyally in the .xx. chapiter of thactes, where thapostle sayth: Take dylygent hede to your selfes, & to al your hole flocke, amonges whom the holy goost hath set, ordeyned, and made you byshoppes, to rule, & gouerne the churche of god) Act.xx.

Yet there is also a particuler order, fourme, and maner requisite to the due execution of the same accordynge to the sayinge of sayncte Paule, Loke that all thynges be done in the churche semely and in a decent order. 1.Co.xiiij

Nowe this particular maner & fourme is not expressely declared, determyned, or prescribed in scripture: but was, and is lefte to be declared frome tyme to tyme, and from age to age by certayne positiue rules and ordynaunces, to be made by the ministers of the churche, with the consent of the people, before suche tyme as princes were christened. and after they were christened, with thauctoritie and consent of the sayde princis and their people. For lyke as thauctoritie to preache and teache, and to adminyster the sacramentes, although it be commytted vnto prestis and byshops by expresse wordes of scripture, yet there is no expresse mention concernynge the particuler circumstances, conuenient to be vsed in the execution of the same: Euen so in the power of iurisdiction, although the same be by generall wordes in scripture commytted vnto priestes and byshoppes, yet there is no

particuler mention, what fourme, order, or processe shulde be vsed in thexecution of any parte therof. As for an example concernynge the sentence of excommunication, although the cognicion of crymes, for the whiche the sayd sentence is to be gyuen, and thexamination of the wytnes also necessarye for the triall of the crymes, and for the instruction of hym, that shall gyue the sayd sentence, be commyted by generall wordes of scrypture vnto priestes and bysshoppes: yet there is no mention made in scrypture, howe the parties offendyng, or the wytnesse shall be cited and called to appere before the priestes or bysshoppes. nor there is no mencion made, what processe or peyne shall be vsed agaynste them, in case any of them shall disobeye the callynge or sentence of the prieste, or bysshoppe. nor fynally there is any mention made of any other circumstaunce of tyme, place, or persone necessarie to be vsed in the due execution of the sayde sentence of excommunication. But all these thynges were afterwarde deuised and ordeyned by the churche, and the mynysters of the same, and by the consent of those people, whiche professed the name of Christe. And that this is of trouth, it appereth by suche ordinaunces, as sayncte Paule hym selfe, and other thapostles deuysed, and prescybed to be obserued in certayne churches, as well concernynge the excommunicatynge of the Corinthian, and dyuers others, as also concernyng, that men shulde praye bare heeded, that women shulde kepe silence, and not take vpon them to teache in the churche, that two prophetes or preachers shulde not speake at one tyme in the churche, but that one shulde gyue place to the other, that the almes of poore men shulde be gathered, and howe and by whom, after it was gathered, it shuld be dystributed, with suche other lyke thynges. And this thynge also appereth to be true, by the canons and rules, deuysed and made by the bysshoppes and counceles, concernynge the premysses, durynge the tyme that the churche was subiecte to infidel pryncis, and before any pryncis were christened. Durynge all

1 Cor. v.
1. Tim. i.
1. Cor. xii.
1 Co. xiiii.
1 Co. xvi.

whiche

dynance and sufferances onely, that the byshop of Rome exercysed any suche iurisdiction within this realme, and not by any auctoritie gyuen vnto hym by Christe. And as for the bisshop of Rome he can not pretende hym selfe no more to be greued or iniuried therwith, than the kynges Chauncellour, or any other his officers myght worthily thinke, that the kinges highnes shulde do hym wronge, in case he shulde vpon good causes remoue him from his sayde rome and office, and commyttre it vnto a nother. And as for vs and other the kynges saythfull subiectes, we shall vndoubtedly receyue and haue therby synguler welthe and commoditie, as well spirituallly to the edifienge of our soules, as corporallly, to thencreace of our substaunce and ryches. The whiche, howe moche was enpayred & decayed contynuallly from tyme to tyme, by the great exactions of the byshoppes of Rome, and suche treasure as went yerely out of this realme to his cofers, for annates and exemptions, dyspensations, pardones, and suche other vnprofitable thynges, or rather veray trifles: we doubte not, but all men endued with any wytte and zeale to the welthe of this our countrey, doo ryght welle percepue and vnderstande.

## The Sacrament of extreme vnction.

AS touchynge the sacrament of extreme vnction, we thynke it conuenient, that all byshoppes and preachers shall instructe and teache the people, committed vnto their spyrituall charge, Fyrste howe that the .vii. Apostles beinge sente oute by Christe, and commaunded to go two and two into the worlde to preache his worde, amonges other miracles, whiche they wroughte by the power of god, they cured also, & restored many syckemen vnto helthe, anoyntynge them with oyle. Mar. vi.

¶ Seconde, that although it be not expreſſed in ſcripture, that the ſayde apoſtles had thay any newe commaundement of Chriſte to annoynte ſuche as they healed with oyle: yet for aſmoche as the holy Apoſtle ſaynt James, endued with the holy ſpirite of Chriſte, preſcrybed a certayne rule or doctryne, and gaue in maner a commaundement, that whan ſo euer any perſone ſhulde fortune to fall ſycke, he ſhulde cal or ſende for the prieſtes or auncientes of the churche, and cauſe them to praye ouer hym, annoyntynge hym with oyle in the name of our lorde, and further added hereunto, as an aſſured promyſe, that by the ſayde prayer of the prieſtes, and the ſycke perſone, made in ryghte faythe and confydence in god, the ſycke man ſhulde be reſtored vnto his helthe, and god ſhulde ſet hym on fote agayne, and yf he were in ſynne, his ſynnes ſhulde be forgyuen hym: it ſhall therfore be veray neceſſarie and expedient, that all true chriſten people do vſe and obſerue this maner of annoylynge of ſycke perſones, with due reuerence and honour, as it is preſcribed by the holy apoſtell
Jaco. v. ſaint James. That is to ſay, whan ſo euer any perſon amonges vs ſhall fall into any daungerous ſyckenes, let him call the prieſtes of the churche, with other good and auncyente chriſten people, and let them go vnto the ſycke perſone, and there, not onely comforte hym corporally, but alſo gyue hym gooſtly inſtructions, and exortations to lament and be ſory for his ſynnes, to perſeuer in the right faythe of Chriſte and charitie towardes his neyghbour, to beare and ſuſteyne patiently the greſes and peynes of his maladie for goddis ſake, reputynge the ſame as the manifeſt token of the loue and fauour of god towardes hym, to contemne the worlde, and to deſyre to reygne with Chriſte in heuen, and ſuche other thinges. whiche done, then let the prieſtis and the company there aſſembled, and the ſycke man hym ſelfe alſo (as his ſickenes wyl ſuffre hym) pray vnto god with ful hope and confidence, as well for the remyſſion of his ſynnes, as for the recouerie of his helthe, (yf it ſhall ſo ſtande with goddis pleaſure) let the

prieſtis

priestes anoynt the sycke man, accordinge to the teachinge of sainct James. and no doubt the feruent and faithfull prayer of the priestes, and other persons afore sayd, ioyned with the due contrition and faith of the sycke person, shall obteyne of almyghty god all thinges, whiche shall seeme vnto god necessarie for the helth and comfort as wel of the soule as of the bodily sickenes of the sayd persone. Jaco. v.

Thyrdly, howe that the holy fathers of the churche, consyderynge this place of saynt James, and the maner also of anoyntynge of sycke men, vsed by the apostels (as was afore sayd) thought it conuenient to institute and ordeyn, that this maner of anoyling of sicke men, prescribed by saint James, shulde be obserued contynually in the churche of Christe, as a very godly and holsome medicine, or remedye to alleuiate and mitigate the diseases & maladies, as well of the soule as of the body of christen men. And to the intente the same shuld be had in more honour and veneration, the sayd holy fathers willed & taught, that all christen men shuld repute & accompt the sayd maner of anoylinge amonge thother sacramentes of the churche, for asmoche as it is a visible signe of an inuisible grace. Wherof the visible signe is the anoylynge with oyle in the name of god: whiche oyle (for the naturall proprieties belonginge vnto the same) is a very conuenient thyng to signifie and fygure the great mercy and grace of god, and the spirituall lyght, ioy, comfort, & gladnesse, whiche god poureth out vpon all faithfull people, callyng vpon hym, by the inwarde vnction of the holy goost. And the grace conferred in this sacrament, is the relief, and recouerie of the disease and sickenes, wherwith the sycke person is then diseased and troubled, and also the remission of his synnes, yf he be then in synne. This grace we be assured to obteyne by the vertue and efficacie of the faythfull and feruent prayer, vsed in the ministration of this sacrament of anoylynge, accordynge to the sayenge of saynct James before rehersed, and also accordyng to the sondry promises, made by Christe vnto the faithfull

full prayer of his churche, as when Christe sayethe, what so-
Matt.vii. euer ye shall aske and praye my father to gyue vnto you in
Ma.xi. my name, it shall be graunted vnto you. For the better vn-
derstandynge wherof, two thynges be here speciallye to be
noted: The fyrste is that saint James calleth here the prayer
to be vsed in the tyme of this inunction, the prayer of fayth.
wherby he meaneth, that this prayer oughte to be made in
that righte faith, truste, and confidence: whiche we ought
to haue in god to obteyne the effect of our petitions made in
the ministration of this sacrament. and that it ought to con-
teyne nothynge, but that shall stande with the pleasure, the
honour, and glorie of god. and that whanne we directe our
prayers vnto god for any bodili helth or reliefe, or for any o-
ther temporall commoditie: we ought always to tempre our
sayd prayer with this condition, that is to saye, yf it shall soo
stande with goddis wyll and his pleasure. And that we ought
to saye, as Christe sayd in his prayer vnto his father. Father
yf it shall plese the: I am content to die and suffre this shame-
full and cruell death of the crosse. Thy wyll be fulfylled here-
Mat.xxvi in, let not my wyll and desire be folowed, but lette thy wylle
and disposition be fulfylled, wherunto I holly commyt my-
selfe. ¶ The seconde thynge to be noted is, that to the attai-
nynge of the sayde grace, conferred in this sacramente of ex-
treme vnction, it is expedient also, that the sycke personne
hym selfe shall knowledge his offences towardes god and
his neyghboure, and aske forgyuenes of them for the same.
and lyke wyse forgyue all theym that haue offended hym in
worde or dede. and so beynge in parfyte lone and charyte, to
praye hym selfe (as he maye) with faythfull harte and full
hope and confydence in god for the remyssyon of his synnes,
and restorynge vnto his bodyly helthe, yf it shall soo stande
with goddes pleasure. And therfore the sayde apostle addeth
immediatlye vnto this place these wordes folowynge, Con-
Iacob.v. fesse youre faltes and offences, whiche ye haue trespased one
to an other, and be you redy and gladde to forgyue the same

for

and consecrate other byssshops, the sayd fathers restrayned the sayd power, and reserued the same in suche wise, that without the consent and auctoritie of the Metropolitane or archbyssshop, no byssshop shuld be cõsecrated within any prouince. and lyke wise in other cases theyr powers were also restrayned for suche causes, as were than thought vnto them conuenient. whiche differences the sayd holy fathers thought necessarie to enacte, and establisshe by theyr decrees and constitutions, not for that any suche dyfferences were prescribed or establysshed in the gospell, or mencioned in any canonicall writinges of thapostels, or testified by any ecclesiasticall writer within thapostels tyme: but to thentent that thereby contention, strife, variance, and scismes or diuision, shulde be auoyded, and the churche shulde be preserued in good order, and concorde.

¶ And for the better confirmacion of this parte, we thinke it also conuenient, that all byssshoppes and preachers, shall instructe and teache the people, commytted vnto theyr spirituall charge, that Christe dyd by expresse wordes prohybite, that none of his apostels, or any of theyr successours, shulde vnder the pretense of the auctoritie gyuen vnto theym by Christe, take vpon them thauctoritie of the swerde, that is to say, the auctoritie of kynges, or of any ciuyle power in this worlde. yea or any auctoritie to make lawes or ordynances, in causes appertaynynge vnto ciuile powers. Trouthe it is, that priestes and byssshops may execute all suche temporal power and iurisdiction, as is committed vnto them, by the ordinance and auctoritie of kynges or other ciuile powers, and by the consent of the people (as officers and minysters vnder the sayd kynges & powers) so longe as it shall please the sayd kynges and people to permitte and suffre them so to vse and execute the same. Not withstandynge, yf any byssshoppe, of what estate or dignitie so euer he be, be he byssshop of Rome, or of any other citie, prouince, or diocese, doo presume, or take vpon hym auctoritie or iurisdiction, in causes

or matters, whiche apperteigne vnto kynges and the cyuyle powers, and theyr courtes, and wyll mayntayne or thynke, that he may so do by thauctoritie of Christe and his gospell, although the kynges and pryncis wolde not permytte and suffre hym so to doo: No doubte that byssshoppe is not worthy to be called a byssshoppe, but rather a tyranne, and an vsurper of other mens rightes, contrary to the lawes of god, and is worthye to be reputed none otherwyse, than he that gothe aboute to subuerte the kyngedome of Christe. For the kyngedome of Christe in his churche is a spirituall and not a carnall kyngdome of the worlde, that is to saye, the veray kyngedome, that Christe by hym selfe, or by his apostels and disciples sought here in this worlde, was to bringe all nations frome the carnalle kyngedome of the pryncs of darkenes, vnto the lyght of his spirituall kyngedome: and so to reigne hym selfe in the hartes of people by grace, faith, hope, and charitie. And therfore, syth Christe dyd neuer seke nor exercise any worldly kyngedome or dompnion in this worlde, but rather refusynge and fleynge from the same, dyd leaue the sayd worldly gouernance of kyngdomes, realmes, and nations to be gouerned by pryncis and potentatis (in lyke maner as he dyd fynd them) and commanded also his apostels and disciples to do the semblable, as it was sayde before: what so euer prieste or byssshoppe wyll arrogate or presume vpon hym any suche auctoritie, and wolle pretende the auctoritie of the gospell for his defense therin, he doth nothyng els, but in maner (as you wold say) croweth Christe agayne with a crowne of thorne, and traduceth and brynggeth hym forthe agayne with his mantell of purpure vppon his backe, to be mocked and scorned of the worlde, as the Jewes dyd, to theyr owne damnation.

¶ Moreouer, the trouthe is, that God constituted, and ordeyned thauctoritie of christen kynges and pryncis, to be the mooste hyghe and supreme aboue all other powers and offices in the regiment and gouernaunce of his people: And com-

commytted vnto them, as vnto the chiefe heades of their common welthes, the cure and ouersyght of all the people, whiche be within their realmes and dominions, without any exception. And vnto them of ryght, and by goddes commaundement belongeth, not onely to prohybite vnlaufull violence, to correcte offenders by corporall deathe, or other punyshment, to conserue morall honestie amonge their subiectes, accordynge to the lawes of their realmes, to defende Justice, and to procure the publike weale, and the commen peace and tranquillitie in outwarde and erthly thinges: but specially and principally to defende the sayth of Christe and his relygion, to conserue and mainteyne the true doctrine of Christe, & all suche as be true preachers & setters forth therof, and to abolyshe all abuses, heresies, and idolatries, whiche be brought in, by heretiques and yuell preachers, and to punyshe with corporall paynes suche as of malice be occasioners of the same, and fynally to ouer se, and cause that the sayde priestes and byshoppes do execute their sayde power, office, and iurisdyction truely, saythefully, and accordynge in all poyntes as it was gyuen and cõmytted vnto them by Christ and his apostles. Whiche not withstandynge we maye not thynke, that it doth appertayne vnto the offyce of kynges and princes, to preache and teache, to admynistre the sacramentes, to absoyle, to excommunicate, and suche other thynges, belongynge to thoffyce and admynistration of byshops and priestes: but we must thynke and beleue, that god hath constituted and made christen kynges and princis, to be as the chiefe heedes and ouerlokers ouer the sayde priestes and byshoppes, to cause them to administer their offyce and power commytted vnto them, purely, and syncerely. and in case they shall be neglygent in any parte therof, to cause them to supplye and repayre the same agayne. And god hathe also commaunded the sayde priestes and bisshoppes, to obey with all humblenes & reuerence, all the lawes made by the sayde princis, beinge not contrarye to the lawes of god, what so euer

full prayer of his churche, as whẽ Christe sayth, what so-
Matt.vii Mar.xi. euer ye shall aske and praye my father to gyue vnto you in my name, it shall be graunted vnto you. For the better vnderstandynge whereof, two thynges be here specially to be noted: The fyrste is that saint James calleth here the prayer to be vsed in the tyme of this inunction, the prayer of fayth. wherby he meaneth, that this prayer ought to be made in that right faith, truste, and confidence: whiche we ought to haue in god to obteyne the effect of our petitions made in the ministration of this sacrament. and that it ought to conteyne nothynge, but that shall stande with the pleasure, the honour, and glorie of god. and that whanne we directe our prayers vnto god for any bodily helth or relefe, or for any other temporall commoditie: we ought alwayes to tempre our sayd prayer with this condition, that is to saye, yf it shall soo stande with goddis wyll and his plesure. And that we ought to saye, as Christe sayd in his prayer vnto his father. Father yf it shall plese the: I am content to die and suffre this shamefull and cruell death of the crosse. Thy wyll be fulfylled here-
Mat.xxvi in, let not my wyll and desire be folowed. but lette thy wyll and disposition be fulfylled, whereunto I holly commyt myselfe. The seconde thynge to be noted is, that to the attaynynge of the sayde grace, conferred in this sacramente of extreme vnction, it is expedient also, that the sycke personne hym selfe shall knowledge his offences towardes god and his neyghboure, and aske forgyuenes of them for the same. and lyke wyse forgyue all theym that haue offended hym in worde or dede. and so beynge in parfyte lone and charyte, to praye hym selfe (as he maye) with faythfull harte and full hope and confydence in god for the remyssyon of his synnes, and restorynge vnto his bodyly helthe, yf it shall soo stande with goddes pleasure. And therfore the sayde apostle addeth immediatlye vnto this place these wordes folowynge, Con-
Iacob.v. fesse youre faltes and offences, whiche ye haue trespased one to any other, and be you redy and gladde to forgyue the same

for

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No. xiii. they be: and that not onely propter iram, but also propter conscientiam. Wherby it appereth well, that this pretended monarchie of the Bysshop of Rome is not founded vpon the gospell, but it is repugnant therunto. And therfore it apperteyneth vnto Christen kynges and princes, for the dyscharge of theyr office and duetie towardes god, to endeuoure them selfe, to reforme and reduce the same agayne vnto the olde lymyttes and pristine state of that power and iurisdiction, which was gyuen vnto them by Christe, and vsed in the primitiue church. For it is out of all doubte, that Christis faith was than moste firme and pure, & the scriptures of god were than best vnderstanded, and vertue dyd than moste habounde and excell. And therfore it muste nedes folowe, that the customes and ordynaunces than vsed and made, muste nedes be more conforme and agreable vnto the true doctrine of Christe, and more conducyng to the edifieng and benefyte of the churche of Christ, than any customes or lawes vsed or made syth that tyme. And therfore where as the kynges mooste royall maiestie, consyderynge of his most excellent wysedome, not onely the notable decaye of Christis true and perfytte religion amonges vs, but also the intolerable thraldome, captiuitie, and bondage, with the infinite damages & preiudices, which we and other his subiectes continually sustayned, by reason of that longe vsurped and abused power, whiche the bisshops of Rome were wonte to exercyse here in this realme, hath nowe of his moste godly dysposition, and by the consent of his nobles spirituall and temporall, and by thauctoritie of the hole parlyament, determyned, no longer to suffre the bysshop of Rome to execute any parte of his iurisdiction here within this realme, but clerely to delyuer vs frome the same, and restore vs agayne to our olde lybertie. Surely we haue great cause moste ioyfully and thankefully to embrace and accepte the same, consyderynge that therby no preiudice is done to goddis worde or his ordynaunces. For as we haue shewed and declared before, it was by princis and mens ordi-

dinaunce

for goddis sake, and to aske forgyuenes the one of the other, and so beynge reconciled, praye eche for other: and than you shall atteyne perfyt helth of all your infirmities, as well spiritual as corporal. For yf you be so affected in hart, and vnited and knitte the one to the other in perfite charitie: no doubt ye be iustified, in the sight of god, and without doubte your prayer shal be herde and accepted of god. For surely the prayer of the man iustified is of meruelous vertue and efficacie in the acceptation of god, as it appereth by the exaumple of Elias the prophete. who although he were but a man, and subiecte to affections as other men be: yet bycause he was a iuste man, whanne he prayed to god, that neyther rayne nor dewe shulde descende vpon the lande of Israell from heuen by the space of thre yeres and syxe monethes, god graunted his prayer, and wold not suffre that any rayne or dewe shuld fall vpon the sayde lande by the sayde space. whereby arose an extreme derthe and famyne amonges them of that countrey. And afterwarde whan the sayd Elias prayed agayn to god to sende rayne and moysture vpon the sayde lande: God lykewyse herde his prayer, and sente downe rayne plentyfully vppon the erthe, and so the erthe brought forth all kyndes of fruite agayne, in lyke maner as it was wonte to doo before, to the great comforte of the peole. til. Re. xvii. Luce. iiii.

¶ Finally, we thynke it conuenient, that all byssshoppes and preachers shall instructe and teache the people, committed to theyr spirituall charge, Fyrste, that no man oughte to thinke, that by the receyuinge of this sacrament of anoyling, the sicke mans lyfe shall be made shorter: but rather that the same shall be prolonged therby. consyderynge the same is instituted for recouerie of helthe both of the soule and body.

Seconde that it is an euyll custome to dyfferre the adminystration of this sacrament, vnto suche tyme, as the sicke persons be brought by sickenes vnto extreme perill and ieopardie of lyfe, and be in maner in dispayre to lyue any lenger.

Thirdely that it is laufull and expedient to administer this

ſayd ſacrament vnto euery good chriſten man, in the maner and fourme before reherſed: ſoo ofte and whan ſo euer any great and perilous ſickenes, and maladie ſhall fortune vnto them. For the trouth is, that the holy fathers of the churche dyd neither call this ſacrament, the extreme vnction (that is to ſaye, the laſte vnction) bycause it ſhulde be mynyſtred laſte and after al other ſacramentes. neyther yet they dyd ordeine, that the ſame ſhuld be miniſtred onely, whan ſycke men ſhuld be brought vnto the extreme panges of deth: but they dyd call it by the ſayd name of Extreme vnction, bicauſe it is the laſt in reſpecte of thother inunctions, whiche be miniſtred before in the other ſacramentes of baptiſme and confyrmation (In both whiche ſacramentes, chriſten men be alſo annoyled and annoynted.) And the trouthe is alſo, that the ſacramente of the Altare, beinge duely receaued, is the very ſpirituall foode, and the very neceſſarie ſuſtentation, comforte, and preſeruation of all chriſten men in all daungerous paſſages and aduentures. And therfore it is expedient, that the ſayde ſacrament of the altare ſhoulde be receyued after this annoylynge, done in the tyme of ſickneſſe. For ſurely the receauinge of the body of our ſauiour Jeſu Chriſte, is the very perfection, not onely of this, but alſo of all the other ſacramentes.

And, as vnto the ordinance of the holy fathers, concerning the tyme, whan this ſacrament of extreme vnction ſhulde be miniſtred and receaued: it is out of all doubte, that they wylled and ordeyned, that the ſame ſhulde be obſerued, accordyng to the inſtitution of the apoſtle ſainct James. Whiche was, that it ſhulde be miniſtred and receyued, ſo ofte and whan ſo euer any man ſhulde fortune to be ſycke of any daungerous ſyckenes. and alſo at ſuche tyme as the ſicke man hym ſelfe were of perfyte remembraunce, iudgement, dyſcrecion, and knowlege, in ſuche thynges as do apperteyne vnto the profeſſion and offyce of a good chriſten man. For (as it was ſayd before) ſaint James requireth ſuche Judgement, ſuche ſpirituall affections, and motions, and alſo ſuche deſyre, and deuotion,

uoticion to be in the sycke man: that he hym selfe, in the tyme of his anoyling, shuld not only hartily, faithfully, deuoutly, and religiously prayse god, and thanke god for his visitatiō, & punyshement: but also puttinge his hole confidence and truste in god, and soo commyttynge hym selfe holly into his handes and mercy, shulde inuocate and call vppon hym for the remission of his synnes, and recouerie of his helthe, and synally shulde declare his charitie, in forgyuinge, and asking of forgyuenes for all offences commytted by hym agaynste his neyghbour, or by his neyghboure agaynst hym.

¶ Thus beinge declared the vertue and efficacie of all the seuen sacramentes, we thinke it conuenient, that al bysshops and preachers shall instructe and teache the people, commytted to theyr spirituall charge, that although the sacramentes of Matrimonye, of Confirmation, of holy Orders, and of Extreme vncton, haue ben of longe tyme paste receaued, and approuid by the commune consent of the catholique churche, to haue the name and dignitie of sacramentes, as in dede they be well worthy to haue (forasmoche as they be holy and godly sygnes, wherby, and by the prayer of the minister, be not onely signyfied, and representeb: but also gyuen and conferred some certayne and specyal gyftes of the holy goste, necessarie for christen menne to haue for one godly purpose or other, lyke as it hath ben before declared) yet there is a difference in dignitie and necessitie betwene them and the other thre sacramentes, that is to saye, the sacramentes of Baptisme, of Penance, and of the Altar, and that for diuers causes. Fyrste bycause these thre sacramentes be institutede of Christe, to be as certayne instrumentes or remedies necessarie for our saluation, and thatteynyng of euerlastynge lyfe. Seconde, bycause they be also commaunded by Christe to be ministred and receaued in theyr outwarde visible signes.

Thyrdly, bycause they haue annexed & cōioyned vnto theyr sayde visible signes suche spirituall graces, as whereby oure synnes be remytted and forgyuen: and we be perfytely re-

newed, regenerated, purified, iustified, and made the very membres of Christis mysticall body, so ofte as we worthily, and duely receaue the same.

Here foloweth the thyrde part of this treatyse, contey-nynge the Expolition or declaration of the tenne Commaundementes.

## The tenne commaundementes.

1 Thou shalte haue none other goddis, but me.

2 Thou shalte not make to thy selfe any grauen thynge, ne any similitude of any thyng, that is in heuen aboue, or in erthe beneth, nor in the water vnder the erthe, thou shalte not bowe downe to them, ne worshyppe them.

3 Thou shalte not take the name of thy lorde god in vayne.

4 Remembre that thou doo sanctifie, and kepe holy thy Sabbot daye.

5 Honour thy father and mother.

6 Thou shalte not kylle.

7 Thou shalte not commytte adulterie.

8 Thou shalte not steale.

9 Thou shalt not beare false wytnesse ageynst thy neighbour.

01 Thou shalte not desyre thy neighbours house, his wyfe, his seruaunte, his mayde, his oxe, his asse, ne any other thyng that is his.

### The Expolition of the fyrste commaundement.

The fyrste commaundemente, lyke as it is fyrste in order, so it is the most chiefe, and principall amonge al the other preceptes. For in this fyrste commaundement, god requyreth of vs those thynges, in the whiche consysteth his chiefe

chiefe & principal worshyp and honour, that is to say, perfyte faith, sure hope, & vnfeyned loue, and drede of god. And therfore as concernyng this cõmaundement, we thynke it conuenient, that all byshops and prechers shal instructe and teache the people, committed vnto theyr spirituall charge, Fyrst that to haue god, is not to haue hym, as we haue other outewarde thynges, as clothes vpon our backe, or treasure in our chestes, nor also to name hym with our mouthe, or to worshyp hym with knelynge, or suche other gestures: But to haue hym our god, is to conceyue hym in our hartes, to cleue faste and surely vnto hym with harte and mynde, to putte all our truste and confidence in hym, to sette all our thoughte and care vpon hym, and to hange holly of hym, takynge hym to be infinitely good and mercyfull vnto vs.

Seconde, that god commaundeth vs thus to do vnto hym only, and to no creature, nor to no false and fayned god. For as a kynde and louynge may canne not be content, that his wyfe shulde take any other husbande: so can not our mooste kynde, and mooste louynge god, and creatour be pleased, yf we shoulde forsake hym, and take any other fayned goddis. And surely he is more present with vs, & more redy to shewe vs all kyndnes and goodnes, than any creature is or can be. And all redye of his gyfte we haue all that we haue, meate, drynke, clothe, reason, wytte, vnderstandynge, dyscretion, and all good thynges, that we haue, pertaynynge both to the sowle and the bodye. And therfore he can not beare so moche vngratitude and vnkyndenes at our handes, that we shulde forsake hym, or elles fyxe our fayth and truste in any other thynges besydes hym.

Thyrdely, that by this precepte god commaundeth vs, not onely to truste thus in hym: but also to gyue hym the hole loue of our hartes aboue all worldly thynges. yea and aboue our selfes. So that we maye not loue our selfes, nor any other thynge, but for hym. accordynge as Moyses sayth in the boke of Deuteronomie, Thy lorde god is one god, and thou Deut. vi.

thou shalt loue hym with all thy harte, and with all thy lyfe, and with al thy mynd, and with all thy strength and power. And this loue muste bringe with it a feare, that euen for very pure loue we ought to be moche abashed, and afrayde, to breake the least of his commaundementes: Lyke as the chylde the more he loueth his father, the more he is lothe and afrayde to displease hym in any maner of case.

Fourthely, that all they offende agaynst this commaundement, whiche sette theyr hartes & myndes vpon any worldly thynge aboue god. For what so euer we loue aboue god, so that we set our myndes vpon it, more than we do vpon god, or for it we wolle offende god: truely that we make our god. For as sayncte Paule sayth, The couetouse man maketh his goodes, his god, and the glutton ous man maketh his bely his god. For the one setteth his mynde more vpon his goodes, the other more vpon his bely: than they doo vpon god, and for them they wolle not stycke to offend god. and all these breake this commaundemen.

Colo. iii. Philli. iii

Item that all they, whiche haue more confidence in the creatures of god, than in god: doo also make the creatures of god, theyr god. And howe greuously god is offended therwith we fynde in the boke of Paralipomenon, where it is writtey, That when Aza kyng of Juda being sore cõstrayned by Baasa kynge of Israell, sente for helpe to Benadad kyng of Siria, and gaue to hym great treasure, for to allure hym to his ayde: Our lorde sent the prophete Ananie to Aza the kynge of Juda, who sayde vnto hym in this maner, By cause thou hast trusted in the kynge of Siria, and not in thy lorde god: therfore those of the kynge of Siria, are escaped from thy handes. were not they of Ethiopia and Libia of farre greater power, bothe in chariottes and horsemenne, and in nombre or multitude, whiche was innumerable? And yet our lorde, as longe as thou dyddest put thy truste in hym: dyd yelde them in to thy handes. The eies of god do beholde all the worlde, and doo gyue strengthe to them that truste in hym

ii. Par. xvi.

hym with all theyr harte. In whiche wordes it doth appere, that it is layed to Aza his chardge, that he dyd not beleue in our lorde, bycause he had more truste in Benadad an hethen prynce, than in our lorde. It is noted also in the same chapiter, That where as Aza afterwarde had verey great peyne in his feete, he sought not to our lorde for remedy of his sayde dysease: but trusted more in the arte and remedy of phisique. Wherby we maye lerne, that it is one great parte of parfyte beleefe in our lorde god, to put our truste and confidence mooste pryncypally, and aboue all other, in hym. Wherfore they that do otherwyse, transgresse this commaundement, and make to them other goddis.

¶Item that all they transgresse this cõmaũdement, which either so moche presume vpon the mercy of god, that they feare not his iustice, and by reason therof do stylle contynue in theyr synne: or elles so moche feare his iustice, that they haue no truste in his mercie, and by reson therof fall into desperation. For bothe these wayes they make hym no god, takynge from hym eyther iustyce or mercye, without whiche he can not be god. And so do they, that by superstition repute some dayes good, some dismale, or infortunate: or thynke it a thyng vnlucky to mete in a mornynge with certayne kynde of beastis, or with men of certayne professions. For suche superstitious folke infame the creatures of god.

¶Item that they be of the same sort, whiche by lottes, astrologie, diuination, chatterynge of bydes, phisiognomie, and lokynge of mennes handes, or other vnlaufull and superstitiouse craftes, take vpon them certaynely to tell, determyne, and iudge before hande of mennes actes and fortunes, whiche be to come afterwarde. For what do they but make them selfes goddis in this behalfe, as the prophete Esaie sayth: Telle vs afore, what shall comme, and we shall saye that you be goddis. Esaie, xli

¶Item that all they, whiche by charmes and wytchecraftes do vse any prescribed letters, sygnes, or characters, wordes, blessynges

blessynges, roddes, cristall stones, sceptres, swordes, measures, hanging of sainct Johns gospell, or any other thynge about theyr neckes, or any other part of theyr bodies, or any other suche vayne obseruation: trustynge therby to contynue longe life, to driue away sycknes, or preserue them from sickenes, fires, water, or any other peryl, other wyse then phisique or surgerie doth allowe, doo also offende agaynste this commandement.

¶ But moste greuously of all, and aboue all other they do offende agaynst this commaundement, whiche professe Christ, and contrarie to theyr profession, made in theyr baptysme, do make secrete pactes or couenantes with the dyuell, or do vse any maner coniuration, or raysyng vp of dyuelles for treasure, or any other thynge hydde or loste, or for any other maner of cause, what so euer it be. For all suche commytte soo high offence and treason to god, that there can be no greater. For they yelde the honour due vnto god, to the dyuelle, goddis ennemie. And not onely all suche as vse charmes, wytchecraftes, and coniurations transgresse this hyghe and chiefe commaundement: but also all those, that seke and resorte vnto them for any councell or remedy, accordynge to the
Deutero. xviii. sayinge of god whan he sayde, Let no man aske councell of them that vse false diuinations, or suche as take hede to dreames, or chatterynge of byrdes. Let there be no witche or enchaunter amonge you, nor any that asketh councell of them, that haue spiritis, nor of southsayers, nor that seke the trouth of them that be deade. for god abhorreth all these thynges.

¶ The exposition of the seconde cõmandement.

THe Seconde commaundemente Moyses declarethe at good lengthe in the boke of Deuteronomie, where, he speketh in this maner. In the daye, whan our lorde spake
Deut. iiii. to you in Oreb frome the myddes of the fyre, you herde the voyce and the sounde of his wordes, but you sawe no forme, or simi-

or similitude, leaste peraduenture you shuld haue ben therby deceyued, and shulde haue made to your selfe an engraued similitude, or ymage of man or woman, or a similitude of any maner beaste vpon erthe, or of foule vnder heuen, or of any beaste that crepeth vpon the erthe, or of fysshes that tarye in the water vnder the erthe. and leaste peraduenture, lyftynge vp your eyen to heuen, and there seynge the sonne, and the mone, and the sterres of heuen, you shulde by errour be deceyued, and bowe downe to them, and worshyp them, whiche the lorde hath created to serue all people vnder heuen.

By these wordes we be vtterlye forbydden to make or to haue any symilitude or image, to the intent to bowe downe to it, or to worshyp it. And therfore we thynke it conuenient, that all byssh̄ops and preachers shall instructe and teache the people, commytted to theyr spirituall charge, Fyrst, that god in his substance can not by any similitude or ymage be represented or expressed. For no wytte ne vnderstandynge canne comprehende his substance. And that the fathers of the churche, consyderynge the dulnes of mans wyt, and partely yeldynge to the custome of gentylitie (whiche before theyr commynge vnto the fayth of Christe had certayne representations of theyr false goddis) suffred the pycture or similitude of the father of heuen to be had and sette vp in churches: not that he is any suche thynge, as we in that image do beholde (for he is no corporall ne bodyly substance) but onely to putte vs in remembrance, that there is a father in heuen, and that he is a distincte persone from the sonne, and the holy gooste. whiche thing neuer the les, yf the cōmon people wolde deuely conceyue of the heuenly father, without any bodyly representation: it were more semely for christen people, to be without all suche images of the father, than to haue any of them.

Seconde, that although all images, be they engrauen, peynted, or wrought in arrayse, or in any other wyse made, be so prohibited, that they may neyther be bowed downe vnto, ne worshipped (for asmoche as they be the workes of mans

hande onely (yet they be not so prohibited, but that they may be had and sette vp in churches, so it be for none other pourpose, but only to thintent, that we) in beholdinge and lokyng vpon them, as in certayne bokes, and seynge represented in them the manyfolde examples of vertues, whiche were in the sayncles, represented by the sayd images) maye the rather be prouoked, kendled, and fyred, to yelde thankes to our lorde, and to prayse hym in his said sayncles, and to remembre and lamente our synnes and offences, and to praye god that we maye haue grace to folowe theyr goodnes and holy lyuynge. As for an example. The image of our sauyour, as an open boke, hangeth on the crosse in the rode, or is paynted in clothes, walles, or wyndowes, to the intent that beside the exampples of vertues, whiche we may lerne at Christe: we may be also many wayes prouoked to remembre his peynefull and cruel passyon, and also to consydre our sekes, when we beholde the sayde image, and to condempne and abhorre our synne, whiche was the cause of his soo cruell dethe. and therby to professe, that we wol no more synne. And furthermore, consyderyng what hygh charitie was in hym, that wolde dye for vs his ennemies, and what great dangiers we haue escaped, and what hygh benefytes we receyue by his redemption: we may be prouoked in all our dystresses and troubles, to runne for comforte vnto hym. All these lessons, with many mo, we may lerne in this boke of the Roode, yf we wolentierly and ernestly loke vpon it. And as the lyfe of our sauyour Christe is represented by this image: euen soo the lyues of the holy sanctes, whiche folowed hym, be represented vnto vs by theyr images. And therfore the sayde images may well be set vp in churches, to be as bokes for vnlerned people, to lerne therin examples of humylytie, charitie, pacience, temperance, contempte of the worlde, the flesshe, and the deuyll, and to lerne example of all other vertues, and for the other causes aboue rehersed. For whiche causes onely, images be to be sette in the churche, and not for any honoure to be done

vnto

vnto them. For although we vse to sense the sayde ymages, and to kneke before them, and to offre vnto them, and to kysse their feete, and suche other thynges: yet we muste knowe and vnderstand, that suche thynges be not, nor oughte to be done to the ymages selfe, but onely to god, and in his honour, or in the honour of the holy saincte or sainctes, whiche be represented by the sayde ymages.

¶ Thyrdely, we thinke it conuenient, that all byssshops and preachers shall instructe and teache the people, cõmitted vnto their spirituall charge, that agaynst this commaundment dyd offende generally before the comyng of Christe all gentiles, a people that were not of the nation of Israell. For they worshipped images and false goddis, somme one, somme another. Of the whiche sorte, there was a great nombre. For besyde their common goddis, euery countrey, euery citie or towne, euery house and familie hadde their propre goddis. Wherof is moche mencyon made in authors bothe christen & hethen. And these gentyles thoughe they had knowlege of a veray god: yet as saynt Paule saith, they had ydle and vayn fantasyes, whiche ledde them from the trouthe: and where they counted them selfes wyse, they were in dede very fooles. Roma. i.

¶ Item that agaynst this cõmundement also offended the Jewes many and sondry tymes, and almooste continually. For not withstandyng that they professed the knowlege and worshypping of the veray true god, yet they fel to worshyppinge of ymages, idols, and false goddis, as the holye scripture in many places maketh mencion.

¶ Finally we thynke it conuenient, that all byssshoppes and preachers, shall instructe and teache the people, committed vnto their spirituall charge, that to sette vp images, as the hethen people and the Jewes dyd, to bowe to them, and to worshyp them, is forbydden in this seconde cõmaundement.

¶ Item that all they do greatly erre, whiche put difference betwene ymage and ymage, trustyng more in one then in an other: as thoughe one coulde helpe, or do more than any other,

when bothe do represent but one thyng, and sayyng by way of representation, neyther of them is hable to worke, or to do any thynge. And they also that be more redye with theyr substance to decke deed ymages gorgiously and gloriously: than with the same to helpe poore chrysten people, the quicke and lyuely images of god. Whiche is the necessarye worke of charitie, cõmanded by god. And they also, that so dote in this behalfe, that they make vowes, and go on pylgremages euen to the images, and there do calle vpon the same ymages for ayde and helpe: fantasieng, that eyther the image wol worke, or els some other thynge in the image, or god for the images sake. As though god wrought by images carued, engrauen, or peynted, brought ones into churches, as he dothe worke by other his creatures. In whiche thynges if any personne heretofore hath, or yet dothe offende: all good and welllerned men haue great cause to lament suche errour and rudenes, and to put theyr studies and diligence for the reformation of the same.

¶ The declaration of the thyrde commaundement.

AS touchynge the thyrde commaundemente, we thynke it conueniente, ỹ all byssshoppes and preachers shall instructe and teache the people, commytted vnto theyr spyritual charge, that in the said cõmaundement god requireth of vs to vse his name with all honour and reuerence.

¶ Item that the ryght vse of the name of god, and the outwarde honour of the same, standeth chiefely in these thynges folowynge, that is to saye, In the constant confession of his name, in the ryght inuocation of the same, in gyuynge of due thankes vnto god, as well in prosperytie as in aduersitie, and in the preachynge and teachyng of his worde. For Christ sayth, He that openly confesseth me before men: I shall confesse hym before my father in heuen. and he that is a shamed of me, to confesse my name before men: I wolle be asshamed of hym

Mat. x.

hym before my father in heuen. In whiche wordes Christe techeth vs, not only to professe the name of god: but also boldly and constantly to defende the same, & not to swarue from it, for any maner of persecution or iniurie. We muste also in all tribulation and necessitie, and in all temptations and assaultes of the deuill, inuocate & call vpon the name of god. For god accompteth his name to be halowed, magnified, & worshypped, whan we call vpon hym in our nede. Call vpon me (sayth he) in the tyme of trouble, and I wolle delyuer the: and thou shalt honour me. And agayn the wyse man sayth, The name of god is the most strong towre, the righteous man ꝛunneth to it, & he shalbe holpen. Furthermore, we maye not seke our owne name, laude, & fame: but vtterly auoide & eschewe the desire of all worldly honour, glorie, and prayse, and muste gyue all laude, praise, & thankes vnto god for his benefites. whiche be so many in nombre, & so great, that we ought neuer to cesse from suche laudes & thankes. Lyke as the prophete Dauid admonysheth vs sayinge, Offre vnto god the sacrifice of laude & prayse. And saint Paule cõmaundeth vs, When so euer we eate, drinke, or do any maner of busynesse, to gyue honor, prayse, and thankes vnto god. And we muste also preache the worde of god truely, and purely, & set forth the name of god vnto other, and reproue all false and erroneous doctrine and heresies. For al thoughe priestes and byshops only be specyally called, and deputed as publique mynisters of goddis worde: yet euery christen man is bounde particularly to teache his familie, and suche as be vnder his gouernaunce within his house, whan tyme & place requireth.

Psal. xlix
Pro. xviii.

Psal. xlix
i. Cor. x.

Seconde, we thynke it conuenient, that all byshops and preachers shall instructe and teache the people, commytted vnto theyr spirituall charge, that by this precepte we be commaunded to vse the name of god, vnto all goodnes & trouth: And contrary wyse we be forbyd in the same, to vse his name to any maner of euyll, as to lyenge, deceyuynge, or any vntrouthe. And therfore agaynste this commaundement they

offende, that sweare in vayne. They swere in vayne, that sweare without laufulle and iuste cause: for thay they take the name of god in vayne, although the thynge, whiche they swere, be true. And lyke wyse doo all they, whiche for euery lyghte, and vayne thynge be redy to sweare vnprouoked, or prouoked of lyghte cause. or that doo glorie in outtragiouse othes, or of custome do vse to sweare. or that do sweare a fals othe, and be forswoorne wyttyngly. And suche an othe is not onely periurie, but also a kynde of blasphemie, and is higth dishonour and iniurie to god: bycause that suche persones, as make suche oothe do wyttyngely bringe god for a false wytnes, whiche is all trouthe, and hateth all vntrewth. For yf he coulde be false, he were not god. And so suche periured men, asmoche as is in them, make god no god. And yf they beleue, that he woll or can beare false wytnes, thay aboue & besydes blasphemie, they runne into heresie.

¶ Item that they also do sweare in vayne, whiche sweare any thynge that is true, or false, they beynge in doubte, whyther it be true or false: and doo not afore well examyne and discusse, whither it be trewe or false. or that swere that thyng to be fals, whiche though in dede it be false, yet they thinke it to be trewe. or that sweare that thynge to be trewe, whiche thoughe in dede it be trewe, yet they thynke it to be false.

¶ Item that they also do take the name of god in vayne, whiche swere to do that thynge, whiche they intended nat to do. or sweare to forbeare that, whych they entended not to forbeare. or swere to do any thynge, whiche to do is vnlaufull. or sweare to leaue vndone any thynge, whiche to omitte, or leaue vndone, is vnlaufull. And suche as so sweare, to doo thynges vnlaufull, not onely offende in suche swearynge: but also they moche more offende, yf they performe the thyng that they do sweare.

¶ Item that they also breake this commaundement, whiche sweare to do, or to obserue any thynge, whiche to do and obserue they knowe not, whether it be laufull or vnlaufull.

or

or that make any othe contrary to theyr laufull oothe or promyse made before: so longe as theyr former oothe or promyse standeth in strengthe.

Item that they also doo take the name of god in vayne, whiche by rewardes, or fayre promyses: or by power, or fere, do enduce, or constrayne any man to be periured.

Item that they also take the name of god in vayne, whiche abuse the holy name of god to vnlaufull practyses, as to charmes, enchauntementes, diuinations, coniurations, or suche lyke. And that priestes and ministers of Christis churche, do also breake this commaundemente: yf in the administration of the sacramentes, they yelde not the hole efficacie, vertue, and grace therof to our lorde, as the veray auctoure of the same: but ascribe the sayd efficacie vertue and grace, or any parte therof to them selfe. or yf any of them do vse any of the sacramentes to any cõiurations, or any other strange practise, cõtrary to that holy vse, for the which they be ordeyned.

Item that they also breake this commaundement, whiche eyther by teachynge or preachynge, or by pretense of holy lyuynge, do abuse this name to theyr owne vayngloric, or any other vngodly purpose. And generally that all euyll christen men, whiche professe the name of Christ, and lyue not accordynge to theyr professyon, doo also take the name of god in vayne, in wordes confessynge Christe, and denyinge hym in dedes. They also breke this cõmaundement, whiche in trouble do not call vpon the name of god, nor do thanke hym in all thynges bothe swete and sowre, good and euyll, wel fare and euyl fare. For god dothe sende vs many troubles and aduersities, bycause we shulde runne to hym, crye to hym for helpe, and call vpon his holy name.

¶ Thyrdly we thynke it conuenyent, that all byssshoppes and preachers shall instructe and teache the people, commytted vnto theyr spirituall charge, that (for asmoche as the gyftes of helthe of body, helthe of soule, forgyuence of synnes, the gyfte of grace, or lyfe euerlastynge, and suche other, be

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the gyftes of god, and can not be gyuen but by god) who so euer maketh inuocation to saynctes for these gyftes, prayeng to them for any of the sayd gyftes, or suche lyke, (whiche can not be gyuen but by god only) yeldeth the glorie of god to his creature, cõtrary to this cõmandement. For god sayth by his prophete, Esai.xlii. I wolle not yelde my glorie to any other. Therfore they that so praye to saynctes for these gyftes, as though they coulde gyue them, or be the gyuers of them: transgresse this commaundement, yeldynge to a creature the honoure of god. Neuer the lesse to praye to saynctes to be intercessours with vs, and for vs to our lord for our suites, which we make to hym, and for suche thynges as we can obteyne of none but of hym, so that we make no inuocation of them: is lawfull & allowed by the catholyque churche.

And ageyne bycause no temple, ne churche, ne altare ought to be made but onely to god, (For to whom we make temple, churche, or altare, to hym (as saynt Austyne sayth) we maye do sacrifice, and sacrifice we maye do to none but to god.) we thynke it conuenyent, that all bysshops and prechers, shal instructe and teache the people, commytted vnto theyr spiritualle charge, that we abuse our englysshe, whan we call the temples, churches, or altars by the name of any saynct, as the churche, or altare of our lady, the churche or altare of saynct Michaell, of sainct Peter, of sainct Paule, or suche other. For we ought to call them no other wyse, but the memories of our lady, of saynct Michaell, saynct Peter, saynct Paule, and so of other saynctes: and the churches or temples of god onely, in whiche be the memorials of those saynctes. And lykewyse muste the altares be dedicated to our lorde onely, thoughe it be for the memoryall of any saynct. Not withstandynge it is not necessarie to alter the commune speche, whiche is vsed, nor there is any errour therin: soo that the sentence or meanynge therof be well and truely vnderstanded, that is to say, that the sayde altares and churches be not dedicated to any saynct, but to god onely, and of the saynctes but a memo-

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riall, to put vs in remembrance of them, that we maye folowe theyr exampie and lyuynge. And therfore if we meane, as the wordes do importe, whan we call them the churches or altares of saynctes: we yelde the honour of god from hym to the saynctes, and breake this commaundement. And lyke wise if we honour them, any otherwyse than as the frendes of god, dwellynge with hym, and eſtablyſſhed nowe in his glorie euerlaſtynge, and as exampies, whom we muſte folowe in holy lyfe and conuerſation. or if we yelde vnto saynctes the adoration & honoure, whiche is due vnto god alone: We do (no doubt) breke this commaundement, and do wrong vnto our lorde god.

¶ The expoſition of the fourth commaundement.

As touchynge the fourthe commaundement we thynke it conuenyent, that all byſſhoppes and preachers ſhall inſtructe and teache the people, commytted vnto theyr ſpirituall charge. Fyrſte that this worde Sabbote is an hebrewe worde, and ſignyfieth in englyſſhe reſte. So that the Sabbot daye is as moche to saye, as the daye of reſte and quyetnes. And therfore there is a ſpeciall & notable difference betwene this commaundement and thother .ix. For, as ſainct Auſten ſayth, All the other .ix. commaundementes be moraill commandementes, and belonged not onely to the Jewes, and all the other people of the worlde, in the tyme of the olde teſtament: but alſo to all chriſten people in the newe teſtament. But this precepte of Sabbot, as concernynge reſte from bodyly labour the ſeuenth daye, perteyned onely vnto the iewes in the olde teſtament, before the commynge of Chriſte: and not vnto vs chriſten people in the newe teſtament. Neuertheles, as concernynge the ſpirituall reſt (whiche is figured and ſignified by this corporall reſte) that is to saye, reſte from carnall workes of the fleſſhe, and all maner of ſynne: this precepte remayneth ſtyll, and byndeth them, that belonge to

Christe, and not for euery.vii.daye onely, but for all dayes, howres, & tymes. For at all tymes we be bounde to rest from fulfyllynge of our owne carnall wyll and pleasure, from all synnes, and euyll desyres, from pride, disobedience, ire, hate, couetousnes, and all suche corrupt & carnal appetites, & to cõmytte our selues holly to god, that he maye worke in vs all thynges, that be to his wyll and pleasure. And this is the true Sabbotte or reste of vs, that be christened, whẽ we reste from our owne carnall wylles, and be not ledde therby: but be guyded alwaye by god and his holy spirite. And this is the thyng that we pray for in the Pater noster. whã we say, Father, let thy kyngedome come vnto vs, Thy wyll be done in erthe, as it is in heuen, Reigne thou with vs, Make thy wyll to be wrought in vs, that from our owne corrupte wyll we maye reste and cesse. And for this purpose, god hath ordeyned, that we shulde faste, watche, and labour: to thende that by these remedies we myght mortyfie and kyll the euyll and sensuall desyres of the flesshe, and attayne this spyrytual reste, and quietnes, whiche is sygnyfied and fygured in this commaundement.

¶ Seconde we thynke it conuenient, that all byssh̃ops and preachers, shall instructe and teache the people, commytted vnto theyr spyrytuall charge, that beſydes this spyrytuall reste (whiche chiefely and prynccypally is requyred of vs) we be bounde by this precepte, at certayne tymes to cesse from all bodyly labour, and to gyue our myndes entyerly and holy vnto god. to here and lerne his worde. to knowledge our owne synfulnes vnto god, and his great mercy, and goodnes vnto vs. to gyue thankes vnto hym for all his benefytes. to make publyque and common prayer for all thynges nedefull. to receyue the sacramentes. to visite the sycke. to instructe euery man his chyldren, and famylie in vertue and goodnes, and suche other lyke workes. Whiche thinges although all christen people be bounde vnto, by this commaundement: yet the Sabbot daye, whiche is called the Satturdaye, is

not

not nowe prescribed and apoynted therto, as it was to the Jewes: but in stede of the Sabbot daye, succedeth the Sonne daye, and many other holy and feastefull dayes, whiche the churche hathe ordeyned from tyme to tyme. Whiche be called holy dayes, not bycause one daye is more acceptable to god, than any other, or of it selfe is more holy than any other: but bycause the churche hath ordeyned, that vpon those dayes we shulde gyue our selues holly without any impedyment vnto suche holy workes, as be before expressed, where as vpon other dayes we do applye our selfes to bodyly laboure, and be therby moche letted from suche holy and spyrituall workes.

¶ And to the entent the ignorannt people maye be the more clerely instructed, what holy & spirituall workes they oughte to do vpon the holy day, we thynke it conuenyent, that all bysshops and preachers shall exhorte and teache the people, committe to theyr spirituall charge, to vse them selfe in this maner folowynge: That is to say, At their first entre or comyng into the churche, lette them make accompte with them selfes, howe they haue bestowed the weke paste, remembryng what euyll myndes and purposis they haue had, what wordes they haue spoken, what thynges they haue done, or left vndone, to the dishonour or displesure of god, or to the hurt of their neyghboure, or what example or occasyon of euyll they haue gyuen vnto other. And when they haue thus recollected, and consydered all these thynges in their myndes: then lette them humbly knowlege their defautes vnto god, and aske forgyuenes for the same, with vnfeyned purpose in their hartes, to conuerte and retourne from theyr noughty lyues, and to amende the same. And whan they haue so done, than let them clerely, and purely in their hartes remytte and forgyue all malyce and displeasure, whiche they beare to any creature. And after that, then let them falle vnto prayer, accordynge to the commaundement of Christe, where he sayth, Whan you begynne to praye, forgyue what so euer displeasure you haue ageynst any man. Mat. v. And when they be wery of prayer, then let theym

vse redynge of the worde of god, or some other good and hea-
uenly doctrine, so that they do it quietely, without distour-
bance of other, that be in the churche: or els let them occupie
their myndes with some holsom & godly meditations, wher-
by they maye be the better. And they that can rede, maye be
well occupied vpon the holy day, yf they rede vnto other, such
the good workes, whiche maye be vnto them in stede of a ser-
mon. For al thynges that edifie mans sowle in our lorde god
be good and holsome sermons.

And truely yf men wolde occupie them selfes vpon the holy
dayes, and spende the same dayes holly, after this fourme
and maner, not onely in the howse of god, but also in their
owne howses: they shulde therby eschewe moche vice, con-
founde their auncient ennemy the deuyll, moche edyfie both
them selfes and other, & finally obteigne moche grace, and
hygh reward of almyghty god.

¶ Thyrdly we thynke it conuenient, that all byshoppes and
preachers shall instruct and teache the people, committed vnto
theyr spirituall charge to haue speciall regarde, that they be
not ouer scrupulous, or rather superstitious in abstaynynge
from bodily labour vpon the holyday. For not withstanding
al that is afore spoken, it is not ment, but that in tyme of ne-
cessitie, we may vpon the holyday gyue our selfe to labour,
as for sauinge of our corne & cattall, whan it is in daunger,
or lykely to be distroyed, yf remedy be not had in tyme. For
this lesson our sauiour doth teache vs in the gospell. and we
nede to haue noo scruple, ne grudge in consience, in suche
case of necessitie, to labour on the holydayes: but rather we
shulde offende, yf we shoulde for scrupulositie not saue that
god hath sent for the sustenance, and relyefe of his people.

¶ Fynally we thynke it cõuenient, that all byshoppes and
preachers shall instructe and teache the people, commytted
vnto theyr spirituall charge, howe agaynste this commaun-
dement generally do offende all they, whiche wolle not ceasse
and reste from theyr owne carnall wylles and pleasure, that

god

god maye worke in them after his pleasure and wyll.

¶ Item all they, whiche haupnge no lawfull impediment, do not gyue them selfe vpon the holy daye to here the worde of god, to remembre the benefytes of god, to gyue thankes for the same, to praye, & to exercise suche other holy workes, as be appoynted for the same: but (as commonly is vsed) passe the tyme eyther in idlenes, in glottony, in ryot, or in playes, or other vayne and ydell pastyme. For surely suche kepynge of the holy day is not accordyng to thintente and meanynge of this cõmandement: but after the vsage and custome of the Jewes. and doth not please god: but doth moche more offende hym, and prouoke his indignation, and wroth towardes vs. For as sainct Austen sayth of the Jewes, they shulde be better occupied labourynge in theyr feldes, and to be at the plough: than to be idle at home. And women shoulde better bestowe theyr tyme in spynninge of wolle, than vpon the sabot daye to lose theyr tyme in leapyng and daunsynge, and other idle, wanton lose tyme.

Item that all they do offende agaynst this commaundemẽt, whiche do here the worde of god, and gyue not good hede there vnto, that they maye vnderstande it, and lerne it. or yf they do lerne it, yet they endeuour not them selfes to remembre it. or yf they remembre it, yet they study not to folowe it.

¶ Item that all they do breake this commaundement also, whiche in masse tyme doo occuppe theyr myndes with other matiers, and lyke vnkynde people remembre not the passion and deathe of Christe, nor gyue thankes vnto hym. Whiche thynges in the masse tyme they ought specyally to do, for the masse is ordeyned to be a perpetuall memorie of the same. And lyke wyse do all those, whiche in suche tyme as the cõmune prayers be made, or the worde of god is taught, not onely them selfes do gyue none attendaunce therto: but also by walkynge, talkynge and other euyll demeanour, let other that wolde well vse them selfes. And lyke wyse doo all they, whiche do not obserue, but despyse suche laudable ceremonies

of the churche, as set forthe goddis honoure, or appertayne to good ordre to be vsed in the churche.

¶ And therfore concernynge suche ceremonyes of the churche, we thynke it conuenyent, that all bysshoppes and preachers, shall instructe and teache the people, commytted vnto theyr spirituall charge, that althoughe the sayde ceremonies haue no power to remytte synne: yet they be very expediente thinges to stirre and cause vs, to lyfte vp our myndes vnto god, and to put vs in contynuall remembraunce of those spirituall thynges, whiche be sygnyfied by them: As sprinklyng of holy water doth put vs in remembraunce of our baptysme, and the blode of Christe, sprinkeled for our redemption vpon the Crosse. Syupnge of holy breade doth put vs in remembrance of the sacrament of the Altare, whiche we oughte to receyue in ryght charitie, and also that all christen men be one bodye mysticall of Christe, as the breade is made of many graynes, and yet but one lofe. Bearynge of candels on Candelmas daye doth put vs in remembraunce of Christe the spirituall lyghte, of whom Simeon dyd prophecie, as is redde in the churche that day. Syupnge of asshes on Asshe wenysday, doth put vs in remembraunce, that euery chrysten man, in the begynnynge of lente and penaunce, shulde consydre, that he is but Asshes and erthe, and therto shall retourne. Bearynge of palmes on palmesonday, dothe put vs in remembraunce of the receyuynge of Christe into Hierusalem a lyttell before his deth, and that we muste haue the same desire to receyue hym into our hartes. Creppynge to the crosse, and humblynge our selfes to Christe on good fryday before the Crosse, and therr offerynge vnto Christe before the same, and kyssynge of it, putteth vs in remembraunce of our redemption by Christe made vpon the crosse. And so fynally the settynge vp of the sepulture of Chryste, whose body after his deathe was buryed. The halowynge of the Fonte, and other lyke exorcismes & benedictions done by the ministers of Christis churche, and all other lyke laudable customes, rytes, and ceremonies, doo

put

put vs in remembraunce of some spirituall thynge. And that therfore they be not to be contemned, and cast away: but be to be vsed and contynued as thynges good and laudable for the purposes abouesayde.

¶ The declaration of the fifth commaundement.

AS touchynge the fyfth commaundement, we thynke it conuenient, that all byssh̄ops and preachers shall instructe & teache the people, cōmytted to theyr spirituall charge, First that by this word Father, is vnderstanded here, not only the naturall father and mother, whiche dyd carnally begette vs, and broughte vs vppe: but also the spirituall father, by whom we be spiritually regenerated & nourisshed in Christe: and all other gouernours and rulers, vnder whome we be nourisshed and brought vp, or ordered and guyded. And all thoughe this commaundement make expresse mention onely of the chyldren or inferiours to theyr parentes and superyours: yet in the same is also vnderstanded and comprised the office and duetie of the parentes and superiours agayne, vnto their chyldren and inferiours.

¶ Seconde that by this worde Honour, in this commaundement, is not only ment a reuerence and lowlynesse in wordes and outwarde gesture, whiche children and inferiours ought to exhibite vnto their parentes and superiours: but also a prompte and a redy obedience to theyr lawfull commaundementes, a regarde to their wordes, a forbearynge and suffrynge of them, an inwarde loue and veneration towardes them, a reuerent feare, and loothenes to displease or offende them, and a good will and gladnes to assyst them, aide them, succour them, and helpe them with our counseyll, with oure goodes, and substaunce, and by all other meanes to our possible power. This is the veray honoure and duetie, whiche not onely the chyldren do owe vnto theyr parentes: but also all subiectes and inferiours to theyr heades and rulers. And

that

that chyldren owne this duetie vnto theyr fathers: it appeareth in many places of scripture. In the prouerbes it is written, Obey my sonne the chastisynge of thy father, and be not negligent in thy mothers commandementes. In the boke of the Deuteronomi it is also written, Accursed be he that doth not honour his father and his mother. And in the boke of the Leuiticus, it is sayde, Let euery man stande in awe of his father and mother. And yf any man haue a stubbourne, and a disobedient sonne, whiche wolle not here the voyce of his father and mother, & for correction wold not amend and soso we them: than shall his father and mother take hym, and bringe hym to the iuges of the citie, & saye, This our sonne is stubborne and disobedient, and despyseth our monicions, and is a riottour and a dronkerde. Then shall all the people stone hym to death, and thou shalt put awaye the euyll from the, that all Israell maye here therof, and be afrayde. And in the boke of Exodi, it is also written, He that striketh his father or mother, he shall be put to deathe. And lykewyse he that curseth his father or his mother shall suffre deathe. And in the boke of prouerbes the wyse man also sayth, He that stealeth any thynge from his father or mother, is to be taken as a murderer. And althoughe that these great punysshementes of dysobedient chyldren by deathe, be not nowe in the newe lawe in force and strengthe, but lefte to the ordre of pryncis and gouernours, and theyr lawes: yet it euidently appereth, howe sore god is greued, and dyspleased with such disobedience of chyldren towardes their parentes. For so moche as in the olde lawe, he dydde appoynte therunto so greuous punyshementes.

Pro. i.
Deutero. xxvii.
Leuit. xix
Leuit. xxi
Exodi. xxi.
Prouer. xxviii.

And as almyghty god doth threttey these punysshementes vnto those children, whiche do breake this commaundement: so he dothe promyse great rewardes, to theym that kepe it. For he that honoureth his father (saith the wyse manne) his synnes shall be forgyuen hym: And he that honoureth his mother, is as one that gathereth treasure. Who so euer honoureth

Eccle. iii.

nourteth his father, shall haue ioye of his owne children: and whan he maketh his prayer to god, he shall be herde. He that honoureth his father, shall haue a longe and a prosperous lyfe. And as the children by this cõmaundement, be bound, to honour and obey their parentes (according as is before expressed) so it is implied in the same precept, that the parentes shulde norisshe & godly bryng vp their children, that is to say, that they must not only fynd them meate & drinke in youth, & also set them forward in lernyng, labour, or some other good exercise, that they may eschew idlenes, and haue some craft, & occupation, or some other laufull meane to get their liuinge: but also they muste lerne & teche them to truste in god, to loue hym, to feare hym, to loue their neighbour, to hate no man, to hurt no man, to wisshe wel to euery man, and so moch as they maye to do good vnto euery man, not to curse, not to swere, not to be riottous, but to be sobre & tẽperate in al thingis, not to be worldly, but to sette their myndes vpon the loue of god and heuenly thynges, more than vppon temporall thynges of this worlde, and generally to do al that is good, & to eschue all that is euyll. And this the parentes ought to do, not by cruel entreating of their children, whereby they might discourage them, & prouoke them to hate their parentes: but by charitable rebukynge, threteninge, and resonable chastisynge and correctynge of them, whan they do euyl: and cherysshyng, maynteynynge, and commendynge them, whan they do wel.

This offyce and duetie of the parentes towardes their children is wytnessed in many places of Scripture. Fyrste sayne Paule wryteth thus, Fathers, prouoke not your children vnto angre, but bringe them vp in the correction and doctrine of god. And in Deutero. Almyghtye god sayethe, Teache my lawes and cõmandementes to thy children. And the wyse man sayethe, The rodde of correction gyueth wysedome. The chylde that is lefte to his owne wyll, shalbe confusion to his mother. And in an other place he sayth, He that spareth the rodde, hateth his sonne: and he that loueth hym, Ephe. vi. Deut. vi. Pro. xxix. Pro. xiii.

Prou.xxiii. wyll se hym corrected. And in an other place he saythe, Se thou withdrawe not frome thy childe discipline and chastysynge. If thou stryke hym with the rodde, he shall not dye, thou shalte stryke hym with a rodde, and shalte therby delyuer his soule frome helle. And on the other syde it is wrytten, Eccl. xxii. The sonne vntaught & vnchastysed, is the confusyon of his father. And for this cause we fynde in the boke of kinges how i. Reg. iiii. that our lorde conceyued hyghe indignation ageynst Helie the chiefe priest, bycause he dyd not duely correcte his two sonnes Ophni & Phinees, whan he knewe that they dyd grenously offend god. And how in reuengyng of the fathers negligēce, and rempsnesse in correctynge of his chyldren: almyghty god toke from Hely, and all his issue and household for euer, the office of the hygh priesthode, & howe his two sonnes Ophni & Phinees were slayne bothe vpon a daye, and Helie theyr father brake his necke. This exaumple of Helie is necessary for fathers to emprinte in theyr hartes, that they maye see theyr chyldren well taughte and corrected: leaste they runne into the greate indignation of almyghtye god, as Helie dydde, and not onely in this worlde haue confusion, but also in the worlde to come, haue dampnation for the mysorder of theyr chyldren throughe their defaute. And they muste not thynke, that it is ynough to speke somwhat vnto them, whan they do amys (For so dyd Helie to his sonnes, and yet our lorde was not pleased, bycause he dyd not more sharpely correcte them, and se them reformed) But whan wordes wolle not serue, the fathers and mothers muste put to correction, and by suche discipline saue theyr soules, or elles they shall answere to god for them. And truely they greatly deserue the indignation of god, that, whan they haue receyued of hym chyldren, do not bringe them vp to his seruyce, but without regard what commeth of them, suffreth them to rey to the seruice of the diuell.

Thyrdely we thynke it conuenient, that all bysshops and preachers shall instructe and teache the people, commytted vnto theyr spirituall charge, that all christen men be bounde

to exhi-

to exhibite and do vnto them, whiche vnder god be their spi-
ritual fathers and parentes of theyr soules, the lyke and the
selfe same honour, whiche (as is aforesayde) chyldren of due- i.Cor.xiii
tie do owe vnto theyr naturall fathers.

¶Item that these spyrytuall fathers be appoynted by god, Act.xx.
to mynister his sacramentes vnto them, to bryng them vp,
and to fede theym with the worde of god, and to teache them
his gospelle and scripture: and by the same to gouerne, to Hebr. xiii
conducte, and to leade them in the streyght waye to the father
in heuen euerlastynge.

¶Item that our sauiour Christe in the gospell maketh men-
tion as well of the obedience, as also of the corporalle susty-
naunce, whiche al christen people do owe vnto theyr spiritual Math.x.
fathers. Of the obedience he sayth, that who so euer receyueth Luc.x.
you, receyueth me. And in an other place he saythe, He that
hereth you, hereth me. and he that despiseth you, despyseth
me. And in an other place he saythe, what so euer they bydde Math.
you do, do it. And sayncte Paule sayth, Obeye your prela- xxiii.
tes, and gyue place vnto them: for they haue moche charge Hebr. xiii
and care for your soules, as they, whiche muste gyue an ac-
compte therfore, that they maye do it, with ioye and not with
griefe, that is to saye, that they maye gladly and with moche
comforte do theyr cure and charge, whan they doo perceyue,
that the people be obedient to theyr teachynge: lyke as on the
contrary wyse they haue lyttell ioy or pleasure to do it, whan
they fynde the people disobedient and repugnant.

And for the sustynaunce of their lyuynge, which is compry-
sed in this worde Honour (as before is declared) Christe sayth
in the gospelle, The workeman is worthye his wages. And Luc.x.
sayncte Paule sayth, who goeth on warrefare vpon his owne i.Cor.ix
stipende? And who planteth the vyne, and eateth no parte of
the fruicte? And who fedeth the flocke, and eateth no parte
of the mylke? And after followeth, Euen so hath the lorde or-
deyned, that they, whiche preache the gospell, shulde lyue of
the gospell. And therfore in an other place it is writen, Prie- i.Tim.v.

ſtes or auncientes that rule wel: be worthy of double honour, ſpecially they that labour in the miniſtration of the worde of god, and his doctrine. In whiche place the apoſtell meaneth by double honour, not onely the reuerence, whiche is due vnto the ſpyrytuall fathers (as is afore ſayde) but alſo that all chriſten people be bounde to mynyſter, fynde and gyue vnto theyr ſpyrytuall fathers ſufficiency of al thynges neceſſarie and requyſite, as well for theyr ſuſtinaunce and fyndynge, as for the quyete and commodiouſe exercyſynge and executynge of theyr ſayde office.

¶ Fourthly we thynke it conuenient, that all byſſhops and preachers ſhall inſtructe and teache the people, commytted vnto theyr ſpirituall charge, that this commaundement alſo conteyneth the honour and obedience, whiche ſubiectes owe vnto theyr princes, & alſo the office of princis towardes theyr ſubiectes. For ſcripture taketh princes to be, as it were, fathers and nourycers to theyr ſubiectes. And by ſcripture it appereth, that it apperteyneth vnto thoffyce of princes, to ſe that the ryght religion and trewe doctrine of Chriſte maye be mayntayned and taughte. and that their ſubiectes maye be well ruled and gouerned by good and iuſt lawes. and to prouyde and care for them, that all thynges neceſſarie for theym maye be plentuouſe. and that the people and commune weale maye encreaſe. and to defende theym frome oppreſſyon and inuaſyon as well within the realme, as without. and to ſe that iuſtyce be miniſtred vnto them indifferently. and to here benignely al theyr complayntes. and to ſhewe towardes them (although they offende) fatherly pytie. And finally ſo to correcte them that be euyll, that they had yet rather ſaue them than loſe them: yf it were not for reſpect of iuſtyce, and maintenaunce of peace and good order in the commune weale. And therfore al theyr ſubiectes muſt ageyne on theyr parties, and be bounde by this commaundement, not onely to honour and obey theyr ſayde princes, accordynge as ſubiectes be bounde to do, and to owe theyr trouthe and fidelitie vnto theym, as

Etal. xlix

vnto

vnto theyr naturall lordes: but they muſt alſo loue them: as chyldren do loue theyr fathers. yea they muſt more tendre the ſuertie of theyr princis perſon, and his eſtate, than their owne: Euen lyke as the health of the heed is more to be tendered, thã the health of any other membre.

And by this commaundemente alſo ſubiectes be bounde, not to withdrawe theyr ſayd feaultie, trowthe, loue, and obedyence towardes theyr prynce, for any cauſe what ſoo euer it be. Ne for any cauſe they may conſpire ageynſt his perſon, ne doo any thynge towardes the hynderaunce, or hurte therof, nor of his eſtate.

And furthermore, by this commaundement they be bounde alſo to obeye all the lawes, proclamations, preceptes, and commaundementes, made by theyr princes and gouernours: excepte they be ageynſt the commaundementes of god. And lykewyſe they be bounde to obey all ſuche as be in auctoryte vnder theyr prynce, as farre as he wolde haue them obeyed.

They muſt alſo gyue vnto theyr prynce ayde, helpe, and aſſiſtence, whan ſoo euer he ſhall require the ſame, eyther for ſuertie, preſeruation, or mayntenaunce of his perſon & eſtate, or of the realme, or for the defence of any of the ſame, ageynſte all perſons. And when ſo euer ſubiectes be called by theyr prynce vnto priuey councell, or vnto the parlyament, whiche is the generall councell of this realme, than they be bounde to gyue vnto theyr prynce (as theyr lernynge, wyſedome, or expertyſence can ſerue them) the mooſte faythfull counſell they can, and ſuche as may be to the honour of god, to the honour and ſuretie of his regall perſon and eſtate, and to the generall welth of all his hole realme.

And further, yf any ſubiect ſhal knowe of any thyng, whiche is or may be to the annoyaunce or damage of his princis perſon or eſtate: he is bounde by this commaundement to dyſcloſe the ſame with all ſpede to the prince hym ſelfe, or to ſome of his counceyll. For it is the verayе lawe of nature, that euery membre ſhall employe hym ſelfe to preſerue and

defende the heed. And surely wysedome and policie wolde the same. For of conspiracie and treason commeth neuer no goodnes: but infinite hurte, damage, and perylle to the common weale. And that all subiectes do owe vnto theyr pryncis and gouernours suche honour and obedience (as is before sayde) it appereth euidently in sondry places of scrypture: but specially in the Epistles of sayncte Paule and sayncte Peter. For
Rom.xiii sayncte Paule sayth in this maner, Euery man muste be obedient vnto the hyghe powers: for the powers be of god. And therfore who so euer resisteth the powers, resysteth the ordynaunce of god. And they that resyste, shall get to them selfes damnation. And sayncte Peter sayth, Obey vnto all sortes of
1.Pet.ii. gouernours for goddis sake, whether it be vnto the kynge, as vnto the chiefe heed, or vnto rulers, as vnto them that be sent of god for to punysshe euyll doers, and to cherysshe them that do well. And shortely after it folowethe, Feare god, Honour thy kynge.

And there be many exaumples in scripture of the greatte vengeaunce of god, that hath fallen vpon rebels, and suche
Num.xvi as haue ben disobedient vnto theyr pryncis: But one principall exaumple to be noted is of Chore, Dathan, and Abiron. Whom for their rebellyon almyghty god soo punysshed, that whan they and two hundred and fyftye capitaynes mo, with other people, to a great nombre, were all to gyther: the erthe opened, and swalowed them downe, with their houses, their wyfes, and theyr chyldren, and all their substaunce. And they went downe quycke in to hell, with all that they had.

¶ Fyftely we thynke it conuenient, that all bysshoppes and preachers, shall instructe and teache the people, commytted vnto their spirituall charge, that this commaundement doth also conteyne ẏ honour and obedience, ẏ seruauntes do owe vnto theyr maysters. and the office and duetie agayne of the maysters vnto their seruauntes.

¶ Item that the honoure and obedyence of the seruauntes vnto theyr maysters, is to loue theyr mayster. to be reuerente,

and

and lowly vnto hym in al theyr wordes and gesture. to suffre and forbeare hym. to be redy and with a good wyll, without murmuration or grutchynge to obey all his lawfull or reasonable commaundementes. to feare hym, and to be lothe to displease hym. to be faythfull and true vnto hym. and to theyr power to procure and do that, whiche is to theyr maisters honestie and profyt, and that as well in theyr maisters absence, and out of his syght, as whan he is present, and loketh vpon them. accordynge to the wordes of sayncte Paule, where he sayth, Seruantes be you obedyente vnto your maisters with feare and trembłyng, with symple and playne hartes, as vnto Christe, not seruynge onely in theyr syght, as pleasers of men, but as the seruantes of Christe, doynge the wyll of god from the harte, and with good wyll, thynkyng that you serue god, and not men. And be you sure, that of all your good seruyce you shall receyue rewarde of god. And agayne to Titus he wryteth thus, Exhorte the seruantes, to be obedyent vnto theyr maysters, to please them well in all thynges, not to be pattereres, and praters agaynst them, nor pyckers, or pryuey conueyers of theyr maysters goodes: but to shewe all trouth and faythfulnes. Sayncte Peter also byddeth seruauntes to obey theyr maysters with all feare, not onely yf they be good and gentle. but also though they be frowarde. Ephe. vi. Tit. ii. i. Pet. ii.

¶ Item that the offyce and duetie of the maysters vnto theyr seruauntes is to prouyde suffyciently for them of all thynges necessary. To se them instructed in the lawes of god, and that they obserue the same. not to be ouer rygorouse vnto theym. to correcte theym whan they do amysse. and to cõmende and cherysshe them whan they do well. accordynge to the sayinge of sayncte Paule, You that be maysters. doo vnto your seruauntes that is right and reason, know that your selues haue also a mayster in heuen. And in an other place he sayth, Be not rygorous vnto your seruantes, for you haue a mayster in heuen, that regardeth all persons indifferently. And the wyse man sayth, Meate, correction, and worke is due vnto the seruantes, Collo. iiii Ephe. vi. Eccleli. xxxiii.

uauntes, Sette thy ſeruaunt to labour, that he be not idell. For idelnes bryngeth moche euyll. Sette hym to worke, for that belongeth vnto hym. Yf he be not obedyent, correcte hym. ¶ Item that in this commaundement is alſo implyed, that chyldren and ponge folkes ſhulde gyue due honoure and reuerence to olde men, and to all ſuche as be theyr mayſters and tutours, to bryngе them vp in lernynge and vertue, whiche be in this behalfe as fathers vnto them: and ſoo as fathers muſte be honoured and obeyed.

¶ Fynally we thynke it conuenient, that all byſſhoppes and preachers, ſhall inſtructe and teache the people, commytted vnto theyr ſpirituall charge, that al fathers ought diligētly to conſider, and remembre, howe moche, and howe greuouſely they do offende god, and of howe many euylles they be the cauſe: whiche eyther bryngе vp theyr chyldren in wantonnes and ydelnes, and do not put them forth in tyme to ſome faculte, exercyſe, or labour. wherby they may after get their lyuynge, or occupie theyr lyfe to the profyte and commoditie of the common weale. or els do ſuffre theyr chyldren in youth to be corrupted for lacke of good teachynge, and bryngynge vp in the true knowlege of god, and of his wyll & commaundementes. or commytte in worde or dede ſuche thynges in the preſence of theyr chyldren, wherof the ponge tender hartes of theyr ſayde chyldren (whiche lyke a ſmalle twigge, is inclyneable euery waye, and by fraylenes of youth is inclyned to euyll) do take ſo euyll exampple and corruption of vices, and worldly affections, that harde it woll be for them after to eſchewe the ſame.

¶ The declaration of the fyrſte commaundement.

AS touchynge the fyrſte commaundement, we thynke it conuenyente, that all byſſhoppes and preachers ſhall inſtructe and teache the people, cōmytted vnto theyr ſpyrytuall charge, Fyrſt that in this commaundement is forbyden, not

den, not onely bodely kyllynge, and all maner of violent layinge of handes vpon any man, as strikynge, cuttyng, woundynge, and all maner of bodely hurtynge by acte and dede: but also all malyce, angre, hate, enuy, dysdayne, and all other euyll affections of the harte, and also all sclaunder, backbytyng, chidyng, bannynge, raylynge, scornyng, or mockynge, and all other euyll behauiour of our tongue agaynste our neighbour. Whiche all be forbydden by this cõmaundement. For they be rotis & occasions of murder, or other bodyly hurt.

¶ Item that the contrary of all these thynges be commanded by this cõmandement, that is to say, that we shuld with our hartis loue our neyghbours. and with our tongues speke well of them and to them. and in our actes and dedes do good vnto them, shewynge towardes them in hart, word, and dede pacience, meknes, mercye, and gentylnes, yea thoughe they be our aduersaries and ennemyes. And that this is the true sense and meanynge of this commandement: it appereth by the exposition of our sauyour Christe in the gospell, where he declareth, That we shulde neyther hurte any man in dede, nor speke of hym or vnto hym maliciously, or contemptuously, with our tongues, nor beare malyce or angre in our hartis: but that we shulde loue them, that hate vs, saye well by them, that saye euyll by vs, and do good to them that do euyll to vs. And accordynge to the same sayinge of Christe, saynct Johñ also sayethe, That he, that hateth his neyghbour, is a manquelller. Math. v. Rom. r.

¶ Item that it is not forbydden by this cõmaundement, but that all rulers and gouernours, as princes, Iudges, fathers, maysters, and suche other, maye for the correction of them, whiche be vnder theyr gouernaunce, vse suche maner of punysshemente, eyther by rebukefulle and sharpe wordes, or by bodyly chastysynge: as the lawes of euery realme do permytte. And not onely they maye doo thus: but also they be bounde so to do, and offende god, yf they do it not, as is before declared in the fyfte commaundement. i. Joã. iii.

S. i. Item

¶Item that all rulers muste be wa..e and take hede, that in their corrections or punysshementes they do not procede vpon any priuate malyce of theyr hartes, or dysplesure towardes any man, or for any lucre, fauoure, or feare of any person: but that they haue their eie, & consyderation onely vpon the reformation, and amendement of the person, whom they do correcte, or elles vpon the good ordre and quyetnes of the common weale. so that stylle there may remayne in theyr hartes charitie and loue, towardes the persone, whom they punysshe. And lyke as the father loueth his chylde, euen whan he beateth hym: euen so a good iudge, whan he gyueth sentence of deth vpon any gyltie persone, although he shewe outwardly cruelnes and rigour, yet inwardly he ought to loue the person, and to be sory and heuy for his offences, and for the deathe, whiche he hym selfe by the lawe dothe, and muste nedes condempne hym vnto.

¶Item that although inferiour rulers or gouernours maye correcte and punysshe, suche as be vnder theyr gouernaunce: yet they maye not punysshe by deathe, mutilate, mayme, or imprison them, or vse any corporall violence towardes them, other wyse than is permytted by the hyghe gouernour. that is to saye, by the prynce and his lawes, from whome all such auctoritie dothe come. For no man may kylle, or vse suche bodyly cohercion, but onely prynces, and they whiche haue auctoritie from princis. Ne the sayde prynces, ne any for them maye do the same: but by and accordynge to the iuste ordre of theyr lawes.

¶Item that no subiectes maye drawe the swerde (sauyng for lawfull defence) without theyr princis lycence. And that it is theyr duetie to drawe theyr swerdes for the defence of theyr prynce and the realme: whan soo euer the prynce shall commaunde them so to do. And that for no cause, what so euer it be, they maye drawe theyr swerdes agaynst theyr prynce, nor agaynste any other, without his consent or commandement, as is afore sayde. And although princis do other wyse, then they

they ought to do: yet god hathe assygned no iuges ouer them in this worlde, but wolle haue the iugement of them reserued to hym selfe, and wolle punysshe, whan he seeth his tyme. And for amendement of suche princes, that do otherwyse thanne they shulde do: the people muste praye to god (whiche hath the hartes of princis in his handis) that he maye soo turne their hartis vnto hym, that they may vse the swoorde, which he hath gyuen them, vnto his pleasure. Prouer. 1.

¶ Seconde we thynke it conuenient, that all bysshoppes and preachers shall diligently frome tyme to tyme instructe and teache the people, commytted vnto their spirituall charge, that ageynste this cõmaundement offende all they, whiche do kylle, mayme, or hurte any man, without iuste order of the lawe, or gyueth counsayle, ayde, fauoure, prouocation, or consent therunto.

Item that all they, whiche may, yf they wol, by their auctoritie, or lawfull meanes delyuer a man from wrongefull deathe, mutilation, hurte, or iniurie, and wolle not doo it, but wolle wynke therat, and dissimule it: be transgressours of this commaundement.

Item that all iudges, whiche seing no sufficient matter or cause of deathe, or that vpon a lyght tryall, without sufficient examination, and dyscussyon gyueth sentence of deathe. or that, whan the mater and cause of deathe is sufficient, and the triall good, yet delyteth in the deathe of the persone: be transgressours of this commaundement.

And lyke wyse be al those, whiche in the causes of lyfe and deathe, beyng empanelled vpon Enquestes, doo lyghtly condempne, or endicte any person, without sufficient euidence, examination, and discussyon, of the informations gyuen vnto them. And more ouer all those, whiche eyther in suche causes do gyue false euydence, or information, or wyttyngely contrary to their owne conscience: or doubtynge of the trouth of those informations, or without sufficient examination, do promote, enforce, or maynteyne suche euydences, enformati-

ons or inditementes: do also breke this commaundement.

And lyke wyse do all they, whiche wyllyngly do kyll them selfe for any maner of cause. for so to doo there canne be no pretence of laufull cause, ne of iuste ordre. And therfore he that so doth: kylleth at ones both body and soule.

And fynally al they, whiche be in hatrede and malice with theyr neyghbours, and eyther speake wordes of contempte, despyte, checkyng, cursynge, and suche other, or els publysshe their neyghbours offences, to theyr sclaunder, rather than to their amendemente. and generally all they that lyue in ire, malyce, enuy, and murmurynge at other mennes welthe, or reioysyng at other mens trouble or hurte, or suche other lyke: they offende all ageinst this precepte.

## ¶ The declaration of the seuenth commaundement.

AS touchynge the seuenth commaundement we thinke it conueniente, that all byssshoppes and preachers shall instructe and teache the people, commytted vnto theyr spirytuall charge, Fyrste that this worde Adulterie, dothe in this commaundement signifie, not onely the vnlaufull commyxtion of a maried man, with any other woman, than his owyn wyfe, or els of a maried woman with any other manne, than her owne husbande: but also all maner of vnlaufull copulation betwene man and woman, maried or vnmaried, and all maner of vnlaufull vse of those partes, whiche be ordeyned for generation, whither it be by adulterie, fornication, inceste, or any other meane, although it be in laufull matrimonie. For in laufull Matrimonie a man maye cõmytte adulterye, and lyue vnchaste euen with his owne wyfe: yf they doo vnmesurably serue theyr flesshely appetite and luste. and of
Thobi. vi suche the dyuell hath power, as the Angel Raphael sayd vnto Thobie, They that marie in suche wise, that they exclude god out of theyr myndes, and gyue them selues to their owne carnall lustes, as it were a horse or a mule, whiche haue noo reason:

reason: vpon suche persons the dyuell hath power.

Item that all christen people ought hyghly to regarde the obseruation of this commaundement, consyderynge howe moche god is displeased, and what vengeaunce he hath alwayes taken, and euer wolle take for the transgression of the same. For confirmation wherof, we thynke it conuenyente, that all bysshops and preachers shall instruct and teache the people cõmytted vnto theyr spyrituall charge, fyrste, howe that god in the tyme of Moyses lawe cõmaunded, that who so euer commytted adulterie, shulde be stoned to deathe.

Item howe Hemor kynge of Sichem, and Sichem his sonne, with all the men of the Citie were slayne, and theyr wyues and chyldren were taken captiue, and all theyr goodes within the Citie were robbed and spoyled: bycause the sayde Sichem laye with Dina the doughter of Jacob, and defyled her. Ge.xxxiiii

¶ Item howe that almyghtye god, after the chyldren of Israel hadde commytted adulterie with the women of Moab and Madian, commaunded fyrste, that the heedes and rulers of the people shulde be hanged, for that they suffred the people so to offende god. And afterwarde commaunded also euery man to slee his neyghbour, that hadde soo offended. In so moche that there was slayne of that people the nombre of.xiiii.thousande. And many mo shulde haue ben slayn: had not Phinees the sonne of Eleazar, the high prieste, tourned the indignation of god from the chyldren of Israell. For this Phinees whan he sawe zamry chyefe of the tribe of Simeon in the presence of Moyses, and all the people go vnto Cozby a noble mans doughter of the Madianites, to commytte fornication with her: he arose from among all the multitude, and takynge a swerde in his hande, wente into the howse, where they were, and thruste them bothe throughe the bealyes. Whose feruent mynde and zeale god dyd so moche allowe, that he dyd therfore bothe ceasse from further punyshement of the Israelites, and also graunted to Phinees, Nu.xxv.

and his succession for euer, the dignitie of the hyghe preyste.

Judi.x. Item howe the tribe and stocke of Beniamyn was so punyshed for the mayntenaunce of certayne persons of the Citie of Gabaa (whiche had, contrary to this cõmaundement, shamefully abused a certayne mans wyfe) that of.xxv.thousande and seuen hundreth men of armes, there remayned onlye but sixe hundreth.

Gene.xix. Item howe almyghtye god for the transgressyon of this commandement, caused brymstone and fyre to rayne downe frome heuen vpon all the countrey of Sodom and Gomor: and so dystroyed the hole regyon bothe men and beastes, and all that grewe vpon the erthe, reseruynge onely Loth, and his.iii.doughters. These terryble exampples, and many other lyke, almyghty god dyd shewe in tymes paste: to the intente we shulde haue theym in our contynuall remembraunce, and soo shulde euer stande in awe and feare to offende god. For thoughe he doo not soo presentely punysshe vs here in this worlde, as he dyd the persones before rehersed: yet his longe patience, and forbearynge, is no allowance or forgyuenes of our offences, yf we contynue stykl in them, but a sore accumulation, and heapyng together of goddes wrathe and indygnation agaynste the daye of iugement. At whiche tyme, in stede of this temporall peyne, we shall receyue euerlastyng peyne: beynge as sayncte Poule sayethe, excluded frome the euerlastynge kyngedome of heuen. and as Christe sayethe in the gospell, and sayncte Johñ in the Apocalips, we shall be caste in to the brennyng lake of hel, where is fyre, brymstone, weppynge, waylynge, and gnastynge of tethe without ende.

Rom.ii.

Mat.xxiiii. xxv. et Luc.xiii.

¶ Seconde we thynke it conuenyent, that all byssh oppes and preachers, shall instructe and teache the people, committed vnto theyr spirituall charge, howe that in this commaundement, not onely the vyces before rehersed, be forbydden and prohibited: but also the vertues contrary to them be required and commaunded, That is to saye, fydelytie, and true kepynge of wedlocke, in theym that be maryed, contynence

nence in them, that be vnmaried, and generally in al parsons shamefastnes, and chastenes, not onely of dedes, but of wordes and maners, countenaunce & thoughtes. And more ouer fastynge, temperaunce, watchynge, laboure, and all lawfull thynges that conduce and helpe to chastitie. And therfore agaynste this commaundemente offende all they, whiche do take any synglewoman, or other mannes wyfe. or that in Math.v.
theyr hartes do couete and desyre for to haue them. For as Christe sayth, who soo euer eyeth a womman, wyshynge to haue her: hathe all redye commytted adulterye with her in his harte.

¶ They also offende this commaundement, that take in mariage, or out of mariage any of theyr owne kynred or affinitie, within the degrees forbydden by the lawes of god. Leu.xviii et.xx.

¶ They also offende agaynste this commaundemente, whiche abuse theym selfes, or any other personnes, agaynste nature. or abuse theyr wyues in the tyme of theyr menstruall purgation.

¶ They also that do nourissh, stirre vp, and prouoke them selues, or any other to carnall lustes and pleasures of the body, by vnclenly and wanton wordes, takes, songes, syghtes, touchynges, gaye and wanton apparayle, and lasciuiouse dissymulynge of theym selfes, or any suche other wanton behauiour and entisement. And also all those, which procure any suche acte, or that mynyster house, lycence, or place thereto. And all counsaylours, helpers and consenters to the same: doo greuously offende god, and doo transgresse this commaundement.

¶ Lykewise al they that auoyde not the causes hereof, so moche as they conueniently maye, as surfettyng, slouth, idelnes, immoderate slepe, and company of suche (both men and women) as be vnchaste and euyll disposed: be gyltie of the transgression of this commaundement.

The

## ¶ The declaration of the eyght commaundement.

AS touchynge the eyght commaundement, we thynke it conuenyent, that all byssshops and preachers shall instructe and teache the people, cõmytted vnto theyr spirituall charge, fyrste, that vnder the name of Thefte or stealynge in this cõmaũdement is vnderstanded all maner of vnlauful takynge awaye, occupienge, or kepynge of any other mannes goodes, whether it be by force, extorcion, oppressyon, briberie, vserie, simonie, vnlauful cheuesaunce, or els by fals byenge & sellynge, eyther by false weyghtes, or by false measure, or by sellynge of a worse thyng for a better, or a thynge cõterfaite for a trewe, as gylte coper, for trewe golde, or glasse for precious stones, and generally all maner of fraude or deceyte.

¶ Item that lyke as the vices before rehersed be by this precepte forbydden, euen soo, sondry vertues, contrarye to the sayde vices be by the same commaunded. as to deale truely and playnely with our neyghbours in all thynges. to gette our owne goodes truely. to spende them lyberally vpon them that haue nede. to fede the hungery. to gyue drynke to the thirstie, to clothe the naked. to harborowe the harborlesse. to comforte the sycke. to visite the prisoners. and fynally to helpe our neigbours with our kernyng, good counceyll, and exhortation, and by all other good meanes that we can.

¶ Seconde we thynke it conuenient, that all byssshoppes and preachers, shall instructe and teache the people, commytted vnto their spirituall charge, that ageynst this cõmaundement offende all they, whiche by crafte, or by violence, vpon see or lande spoyle, robbe, or take away any other mannes seruaũt, or chylde, lande, or inheritaunce, horse, shepe, or catal, fysshe, foule, conyes, or dere, money, iewels, apparayle, or any other thynge, whiche is not his owne.

And lykewise offende they ageynste this comaundement, whiche haue goodes gyuen to any vse, and put them not to the same

ſame vſe: but kepe them to theyr owne aduantage. As maiſters of hoſpitalles, and fals executours, whiche conuert the goodes gyuen to the ſuſtentation of the poore folkes, and other good and charitable vſes, vnto theyr owne profite.

Item that all they, whiche receyue rent or ſtipende for any office ſpirituall or temporall, and yet do not theyr office belongynge therunto: be theues, and tranſgreſſours of this commaundement.

Item that all they, whiche take wages or fee, pretendynge to deſerue it, and yet do not in dede. as labourers and hyred ſeruauntes, whiche loyter and do not applye theyr buſynes. and lyke wyſe aduocates, proctours, atturneis, counceilours, in any of the lawes, whiche ſomtime for litel peyne take moche ſtipende, or in theyr defaute and neglygence marre good cauſes, or do any thynge to the hynderance of ſpedye iuſtice, for theyr owne aduantage: do tranſgreſſe this cōmandment.

Item that all they tranſgreſſe this commaundement, whiche bye any ſtolen goodes, knowynge that they be ſtolen. or that bye thynges of them, that haue no auctoritie to ſelle theym, or alyenate them, yf they knowe the ſame. And lyke wyſe do they, that fynde thynges loſte, and knowynge the owner therof, wolle not reſtore them, or wolle not do theyr dylygence to knowe the owner.

They alſo, whiche defraude theyr hyred ſeruauntes of theyr due wages. and they that borow any thinge, or receyue any thynge delyuered vnto them vpon truſte: and wolle not reſtore the ſame agayne. and they that vſe falſe weyghtes or meaſures, or deceitefull wares, or ſelle theyr owne wares at vnreaſonable price, farre aboue the iuſte valour. and they that engroſſe and bye vp any kynde of wares hole into theyr owne handes: to the intente that they maye make a ſcarſenes therof in other mens handes, & ſell it agayn as they lyſte. and generally al couetouſe men & brybers: whiche by any meanes vnlaufully gette, or vnmercifully kepe from them that haue nede: be tranſgreſſours and breakers of this commandement.

¶ The declaration of the nynthe commaundement.

AS concernyng the nynthe cõmaundement, we thynke it conuenyent, that all byssshoppes and preachers shall instructe and teache the people, commytted vnto theyr spiritualll charge, Fyrste that by this commaundement is forbydden all maner of lyinge, sclaunderynge, backbytynge, false reportynge, false accusynge, yuell councellynge, and all maner of mysusyng of our tongue, to the hurte of our neyghbours, whether it be in theyr body and goodes, or in theyr good name and fame. The apostle sayncte James lykeneth the tongue of a man vnto a bytte in a horse mouthe, whiche turneth the hole horse euery waye, as pleaseth hym, that sytteth on the horse backe. And he compareth it also vnto the helme of a shyppe: wherby all the hole shyppe is ruled at the pleasure of hym, that gouerneth the helme. And thyrdely he compareth it vnto a sparcle of fyre, whiche (yf it be suffred) woll burne vp a hole towne or citie. And surely al these comparysons be veray apte & mete. For the tongue of a man (no doubte) is the chiefe staye of all the hole body, eyther to doo moche good, or elles to doo moche hurte. The voyce of the tongue perceth the hartes of the heerers, and causeth theym to conceyue of other menne good or yuell opynyon. it kendleth or quencheth contention. it dysposeth men to warre or peace. and moueth the heerers sondry wayes to goodnes, or vyce. And lyke as the great ragyous flames, that go frome howse to howse, come but of one sparkle, whiche in the begynnyng myght haue ben easyly quenched, but by negligẽce and sufferaunce encreaseth and waxeth so great, that no mã can resyst it. And lyke as fyre is a great commoditie many wayes (yf it be well and wysely vsed) and contrary ay vtter destruction, yf it be suffered, and no hede taken therunto: Euen soo of a mannes tongue (althoughe it be but a veray smal membre of the body) yet there commeth exceedyng great benefite, bothe to hym selfe and others, if it be wel and wysely gouer-

Jaco. iii.

gouerned. And contrary wyse, yf no hede be taken therunto, but be suffered to runne at large: thanne it is not one syngle yuell alone, but a rote and occasyon, or rather an heappynge togethers of all yuelles. And bycause that of the tongue cometh so moche good, or so moche yuell, therfore by this commaundement is not onely forbyd all yuell vse of the tongue, to the hurte of our neyghbours: but also in the same is commaunded all the good vse of the tongue, to the benefite of our sayde neyghbours. As to be true and playne in our wordes. to be faythfull in couenauntes, bargaynes, and promyses. to testifie the trouthe in all courtes, iugementes, and other places. to reporte well of them that be absent. to vse gentyll wordes to them that be presente. to gyue good councell and exhortation to all goodnes. to dyssuade frome all yuell. and whan we knowe any man to do amysse, not to publisshe his faulte to other men, to his hynderaunce and sclaunder: but rather to admonysshe hym priuely betwene hym and vs, and to seke his reformation. to speke well by our ennemyes. to pacifie and set at one them that be ennemyes. to excuse them, and to answere for them, that be vniustly sclaundered. And generally in all other thynges, to vse our tonges in trouthe to the welthe of our neyghbours.

¶ Seconde we thynke it conuenyent, that all byssshoppes and preachers shall instruete and teache the people, commyted vnto theyr spirituall charge, that ageynst this commaundement offende all they, whiche by lyinge, and vtterynge of false speche deceyue and hurte any man. and suche lyers be the dyuels chyldren. For as saynct Iohn sayth in his gospell, Ioā. viii.
The dyuel is a lyer, and the father of lyers. And therfore bideth saynct Paule, that we shuld put away lying, and speke Ephe. iiii
trouthe euery man to his neyghbour.

Item that al they offend ageynst this cōmaūdement, which be detracters, backbyters, & sclaunderers, whom the wise mā Eccle. x.
doth lyken vnto serpentes, that priuely byte or stinge men behynde, whan they be not aware thereof. And surely suche

men (what so euer they pretende) go not aboute to heale and amende theym, that do amysse: but rather to satysfye theyr owne malyce and sclaunderous tongues. For lyke as the surgion, that wolle heale a wounde, dothe couer it and bynde it, that it take no open ayre: so yf we intende the amendment of our neighbours faulte, we muste not open it abrode to his hurte, but we must be sorie, and pray to god for hym, and soo takynge hym vnto vs, we muste priuely counsayle and exhorte hym. And no doubte, this louyng correction wolle make hym beware, and take hede that he offende no more. But yf we telle his defautes fyrste to one, and after to an nother, and charge euery one to kepe counceyll, as though we had tolde it to no mo: this is no amendement of his faulte, but a declaration of our owne, and a reprehension of our selfes, in that we vttre forthe vnto other that thynge, whiche we our selues iudge not to be vttered. And surely we condempne our selfes therin. For we shulde fyrste haue kepte it secrete our selues, if we wolde that an other may shulde not vttre the same.

Eccle.xix. And therfore the wyse man sayethe, If thou haste herde anye thynge agaynst thy neyghbour: let it dye within the, and be sure it wolle not burste the. And agaynst backebiters speketh

Psal.C. the prophete Dauid, who so euer priuely sclaundereth his neyghbour, hym wolle I destroye.

And they also offende this cõmaundement, whiche gladly gyue eares, & be redy to here suche backbyters. For as saynte Bernarde sayethe, Lyke as the backbiter carieth the dyuell in his mouthe: so the herer caryeth the dyuell in his eare. For

Pro.xxv. the detractour is not glad to telle, but to hym, that is glad to here. And the wyse man sayethe, That lyke as the wynde driueth away the rayne, euen so doth an harde, and a dysplesant countenaunce dryue awaye the tongue of the backebyters, and maketh them abasshed.

They also breake this cõmaundement, whiche with flatterynge and double tongues, go aboute to please suche as be gladde to here complayntes.

Judges

Iudges also, whiche gyue sentence contrary to that, whi-
che they knowe to be true. and they that in iudgemente doo
hyde and suppresse the trouthe. and they that make any false
plees, to the delaye and hynderaunce of iustyce, or any other
wyse do stoppe iustice. and inquestes, whiche vppon lyghte
groundes, or vpon groundes not well examyned, or dyscussed,
gyue verdycte: be transgressours and breakers of this com-
maundement.

¶ And aboue other they do transgresse this cõmaundement,
whiche in preachynge, or other wyse do teache or maynteyne
any false or erronious doctrine, contrarye to the worde of
god. or that do teache fables, or mens fantasies, and imagy-
nations: affirmynge them to be the word of god. For suche be
not false witnes of worldly matiers: but false witnes of god.

¶ The declaration of the tenthe commaundement.

AS concernynge the tenthe commaundemente, we
thinke it conuenient, that al bisshops and prechers shal
instructe and teache the people, committed vnto their spi-
rituall charge, Fyrst that where as in thother cõmaundemen
tes before rehersed, be forbydden all wordes, dedes, and coun-
celle, whiche be agaynst goddis pleasure, and the loue of our
neyghboure: In this laste precepte be forbydden the inwarde
affections of our hertes. For in this laste precepte is forbydde
al inwarde motion, desire, delite, inclination, and affection
vnto euyll. whiche thynges be so roted & planted in all vs the
chyldren of Adam, euen from the fyrste houre of our byrthe,
that altboughe by the inspiration of the holy goost, and the
grace of god, gyuen vnto vs, we do entende neuer soo well,
and wolde moste gladly eschewe al euyll: yet there remayneth
in vs a disposition, and redynes vnto suche thynges, as be
contrarie to the wil and cõmaundement of god. In so moche
that yf the grace of god dyd not helpe vs, to staye and resyste
our owne noughtynes, and delyte vnto synne: the same our

concupiscence and naughtynes shulde be soo moche, that we shulde runne hedlynge in to all myschefe, and that at euery lyghte occasyon our nature is so corrupte, and we be so farre from the perfyte obedience vnto goddes wyll, whiche we had in the state of innocency, and yet stylle ought to haue. And of this corruption of our nature and tedynes vnto yuell com-
Rom. vii plaineth saint Paule in his epistle vnto the Romains, where he declareth at lengthe, that the nature of man is soo full of concupiscence, and yuell affections: that no man dothe or can of hym selfe satisfie, or fulfylle the lawe of god. And that the lawe condemneth all men, as transgressours. And that therfore euery man for his saluatyon, must haue refuge vnto the grace & mercy of god, obteyned by our sauyour Jesu Christe. I knowe (sayth sayncte Paule) that in me, that is to saye, in my flesshe dwelleth no goodnes. For I haue a good wyll, but I fynde not howe to performe it. For I doo not that good thyng, whiche I wolde: but I do that yuell, whiche I wolde not. And yf I do that I wolde not: then it is not I that doo it, but synne that dwelleth in me. Thus fynde I by the lawe that whan I wolde do good, yuell is present with me. for I delyte in the lawe of god, as concernynge myne inwarde man: but I see an other lawe in the partis of my body, whiche rebelleth contynually ageynst the lawe of my mynde, and subdueth me vnto the lawe of synne, whiche is in the partes of my body. O wretched man that I am: who shall delyuer me from this body of death? The grace of god by Jesu Christe.

By these wordes of sayncte Paule it appereth, what concupiscence, corruption, and yuell resteth contynually in the nature of man. By reason wherof thoughe he be neuer soo well mynded, yet he is stayed, letted, and hyndered frome the perfyte accomplyssheme nt of goddes wyl and cõmaundementes.

¶ Seconde we thynke it conuenyente, that all byssshoppes and preachers, shall instructe and teache the people, commytted vnto theyr spirituall charge, that notwithstandynge that this corruption and concupiscence be damnable in all them,

that

that be not baptyſed, although they neuer commytte any actuall offence: yet vnto vs that be renued by baptyſme in the ryght fayth of Chryſte, it is neyther dampnable, nor yet culpable, yf we by the ſpirite and grace of god endeuoure and apply our ſelues to withſtande and reſyſt it, and do not gyue our ſelues to lyue after the motions and deſyres therof. And therfore ſaynct Paule (vppon the wordes before reherced) inferreth and ſayth. That there is no dampnation nowe vnto them that be in Chriſt Jeſu, which walke not after the fleſhe, but after the ſpirite. And anon after he ſayth, If you lyue after the fleſhe, you ſhall dye, but yf by the ſpirite you mortifie the dedes of the body, you ſhall lyue. Ro. viii.

¶ Thyrdly we thynke it conueniente, that all byſſhoppes and preachers, ſhall inſtructe and teache the people, commytted vnto theyr ſpirituall charge, that lyke as in the fyfthe cōmaundement vnder the name of father and mother, is vnderſtande all ſuperiours, And in the fyxte cammaundement vnder the name of kyllynge, is vnderſtande all wrathe and reuengynge, And in the ſeuenth commaundement vnder the name of adulterie is vnderſtande all vnchaſte luynge, And in the .viii. commaundement vnder the name of theſte is vnderſtande all deceytfull dealynge with our neyghbours, And in the .ix. commaundement vnder the name of falſe wytnes, is vnderſtande all myſvſe of the tongue: Soo in this laſte commaundement vnder the name of deſyrynge of any other mannes wyfe and goodes, is vnderſtande all maner of yuell and vnlawful deſyre of any thynge. And lyke as in this precepte is forbydde all yuell deſyres: Euen ſoo in the ſame be cōmaunded all good deſyres, good affections, good inclinations to godly thynges, and the perfyte obedience of our hartes vnto goddis wyll. Whiche all though we ſhall not fully and abſolutely atteyne vnto, whyle we be in this lyf: yet this commaundement doth bynde vs to enforce and endeuour our ſelues therunto by contynuall reſyſtynge and fyghtynge agaynſt the ſayd corruption, concupiſcence, and euyll deſyres.

For

forasmoche as they be the veray roote, and springe, frome whense dothe flowe and growe all yuell dedes and viciouse
Mat.xv. lyuynge. as Christ sayth in the gospell, From the harte springeth all yuelle thoughtes, murder, adulterie, fornication, theffte, falfe wytneffe, blasphemie. And the same is shewed dayely by experience. For whan a manne desyreth any other mans goodes, yf he can not haue them: than he falleth into enuy, and grutcheth agaynst them, that haue suche goodes, and desyreth euyll towardes them, and is gladde whan they haue losse or hurte. All whiche yuell affections procede of
i.Tim.vi the sayde vnlaufull desyre. For as sayncte Paule sayth, Suche as be not content, but desyre to be riche, they fall into diuers temptations and snares of the diuelle, and in to many noysom and vnprofitable wisshes and desyres, whiche drowneth men into perdicion and destruction. For the rote of all euyll is Cupidite or vnlaufull desire of goodes in this worlde. And suche persones as haue moche folowed this couetousnes, haue erred from the fayth, and wrapped theym selfes in many pangues and sorowes.

Fourthely we thynke it conuenient, that all byssshoppes and preachers shall instructe and teache the people, committed vnto theyr spirituall charge, that all manet of men be in suche wyse culpable of the transgression of this commandement, that no man can iustifie hym selfe in the syght of god. For god loketh through euery mans hart, and fyndeth there in moche corruption and concupiscence, although in some more, some lesse, accordynge as they haue more or lesse mortified theyr sayde flesshely and worldely concupiscence. And yf there were no more commandementes of god but this one: yet is there no man in this worlde, but (yf he diligently enserche his owne harte, and conferre it with this commandement) he shall anone perceyue, that he is many wayes culpable and guyltie before god, by transgressyon of this commandement, yf god shulde entre into strayte iugement with hym, and deale with hym accordinge to iustice without mercye.

But

But amonge all other, they chiefely be transgressours of this commaundement: whiche by deliberation and full consent, caste theyr myndes and studies to accomplysshe the concupiscence and desyre, whiche they haue to obteyne and gette any other mans wyfe, childe, seruaunt, house, lande, corne, catall, or any thynge, or goodes that be his.

And they also be transgressours of this commaundement, whiche by enuy be sory of theyr neighbours welth and prosperetie: or be gladde of theyr sorowe, hynderaunce, or aduersitie. and also all they, whiche do not sette theyr myndes and studies, to preserue, maynteyn, and defende vnto theyr neighbours (as moche as lieth in them) their wyues, chyldren, seruauntes, howses, landes, goodes, and all that is theyrs. For (as before is declared) this commaundement not only forbydeth vs to desyre from our neyghbour any thynge, whiche is his: but by the same we be also commaunded, gladdely to wysshe and wolle vnto hym, that he may quietely possesse and enioy all that god hath sent hym, be it neuer so great habundaunce. And this mynde we ought to beare vnto euery man by this commaundement, not onely yf they be our frendes & louers, but also yf they be our ennemies and aduersaries.

Here folowe certayne notes necessarie to be lerned for the better vnderstandynge of the tenne commaundementes.

Fyrste it is to be noted, howe that oure lorde not onely delyuered vnto Moyses, when he was in the mounte of Sina, two tables of stone, wherin these tenne commaundementes were writen with goddis owne fynger, and not by Moises, ne any other creature: but also howe in the same place, and at the same tyme, god thretened to punisshe all them greuously, and extremely, yea to the thirde and fourthe generation, whiche shulde transgresse any Exod. xix. xx.

of the sayd commaundementes. and contrarie, howe he promysed to shewe mercye, and to gyue lyfe euerlastynge to all them, that shulde obserue and kepe the same. Whiche thynge was afterwarde confyrmed by our sauiour Christ. For when a certayne great man asked hym, what he shulde do to come vnto the lyfe euerlastynge. Christ answered hym and sayd, If thou wolte come vnto the kyngedome of heuen, kepe the commaundementes. Luc. xviii

¶ Seconde it is to be noted, that all the workes of mercy, & all good thynges, whiche we be bounde to do, and lykewyse all synnes, whiche we be bounde to eschewe and seue vndone: be sufficiently conteyned and comprised in these two tables. For where as our hole offyce and duetie, as well to god as to our neyghboure, standeth in harte, worde, and dede, The fyrst foure preceptes, whiche be the preceptes of the fyrst table, conteyne our sayd hole duetie towardes god. The fyue other preceptes, whiche be preceptes of the seconde table, conteyne oure hole duetie towardes our neyghbour. For the fyrst commaundement chiefely sheweth, howe we ought to ordre oure selfe vnto god in our hartes, by pure fayth, hope, loue, and drede. The seconde and fourth sheweth, howe we ought to ordre our selfes vnto hym in our outwarde actes and dedes. The thyrde sheweth, howe we ought to ordre our selfes vnto hym in oure tongue and wordes. And likewise the. v. the. vi. the. vii. & viii. do shewe, howe we shulde ordre our outwarde actes & dedes vnto our neighbours. The. ix. howe we shulde ordre our wordes and tongues vnto them. And the. x. howe we shulde be towardes them in harte and mynde.

¶ Thyrdely it is to be noted, That for as moche as out of a good harte, endewed and replenysshed with the loue of god and our neyghboure, springeth forthe all good wordes and workes: And out of an yuell harte, voyde of the loue and drede of god, and replenysshed with hate and malyce towardes our neyghbour, springeth forth all yuell wordes & workes. accordynge to the sayinge of our sauyoure in the gospell,

where

where he sayth, That a good man out of the good treasoure of his harte bryngeth forthe all those thynges that be good: and an yuell man out of the yuell treasure of his harte bryngeth forthe those thynges that be yuell. Therfore oure sauyour Christ reduceth all these tenne commaundementes vnto two commaundementes, belongynge to the harte, that is to saye, to the loue of god, and our neyghboure. For where as the pharisees came vnto Christ, and sayde, Mayster, whiche is the greatest commaundement of the lawe, oure sauyoure answered them, and sayde, The chiefe and the greatest commaundement is, that thou shalte loue thy lorde god, with all thy harte, with all thy soule, and with all thy mynde. And the seconde lyke to this, is, that thou shalte loue thy neyghboure euen as thy selfe. And in these two commaundementes standeth and consysteth all the hole lawe and the prophetes. Mat.xi Mat.xxii

These be the wordes of Christe, wherin it is further to be noted, that to loue our lorde god with all our harte, soule, and mynde, is to sette all our hole mynde and thought, to knowe hym, to honour hym, to please hym, and to loue hym vnsayneadly aboue all other thynges in the worlde. For he is a ielous god, and wol not be content, onles we yelde vnto hym, our hole harte and loue. And yf we shall set or fyxe ony parte of our harte or loue vpon the worlde, or the flesshe: no doubte god woll not be partaker of oure loue. For he requyreth the hole loue of our hartes, and that we shall loue nothynge but hym or for hym, and that so hartely, that (yf case requyre) we shall not refuse to suffre any bodyly punysshemente, nor yet deathe for his sake. And this loue towardes hym we doo declare: when we set our myndes to obserue & fulfylle his commaundementes. For as Christe sayth in the gospell, He that hath my commaundementes, and kepeth them, it is he that loueth me. And contrarye, the loue and charitie of god and our neyghboure (as sayncte Paule sayth) is the fulfyllynge of all the hole lawe. For no doubte yf we loue god aboue all thynges: thanne we loue hym more than oure selues. And yf Joā.xiiii Rom.xiii

we loue hym more than our selfe: than wolle we folowe in all thinges his wylle, and not our owne. And in lyke maner, yf we loue god aboue all thinges: than do we loue hym aboue our neighbour, and so we wolle for nothinge fulfylle the wylle of our neighbour agaynste his wylle. and as the loue of god aboue all thynges shulde so kepe, directe, and guyde vs, that for no loue or pleasure to our selfe, or to our neyghbour, we shulde wyllyngely transgresse the leaste parte of any of the tenne cõmaundementes: In lyke wyse the hartie and feruent loue, that we shulde beare to our neighbour, as to our selfes, shulde preserue and kepe vs, that we shulde not kylle hym, nor committe adultery with his wyfe, nor steale his goodes, nor beare false wytnes agaynst hym, nor by any meanes do, speke, or wysshe any maner of yuell vnto hym, but we shulde with harte, tongue, and handes, wysshe, speake, and worke all goodnes towardes hym, as sayncte Paule sayth, He that
Rom.xiii. loueth his neyghbour, hath fulfylled the lawe. For these commaundementes, Thou shalte not commytte adulterye, Thou shalte not kyll, Thou shalt not steale, Thou shalte not beare false wytnes, Thou shalte not despise, and suche other commaundemeutes be all comprysed in this sayinge,
Mat.xxii Thou shalt loue thy neyghbour as thy selfe. For if we loue oure neighbour as our self: thã must we vse our self towardz hym, as we wold that he shuld vse hym selfe towardes vs. that is to saye, we must do for hym, as we of reason wyll, and despise that he shuld do for vs, & desire and wysshe towardes hym, as we of reason wold that he shuld despise & wisshe towardes vs. This is the lawe of nature, this is the lawe of the gospel. And therfore let vs kepe these two cõmaundementes: and than we shall kepe the hole lawe. for as sayncte Paule sayth, The full fyllynge of the lawe is loue and charitie.

¶ Fourthly it is to be noted, that there be thre consyderations, for the whiche all true christen men oughte to employ theyr labour and diligence to knowe these tenne commaundementes. The fyrste consideration is, for that in these com-

maũde

maũdemẽtes god hath sufficiẽtly declared vnto vs his wyl & plesure, as wel what he wold haue vs to do, as what he wolde haue vs not to do. The seconde consideration is, for that we may know hereby our infirmitie, sinne, and damnation. For whan we loke etnestely vppon these commaundementes of god, and consider what thyngis god requireth of vs in them: we shall se our selues as in a myrrour or glasse, & shall easely perceyue, howe far we be from the true & perfyt obseruyng of the same cõmaundementes. & so we shall perceyue our owne defautes, our owne myserie, noughtynes, & our owne damnable estate, as sayne Paule sayth, By the lawe of the commaundementes we may knowe our synnes. The thyrde consideration is, for that by these cõmandementes, we may also attayne the knowledge of goddis mercye. For whan we perceyue, that of our selfes we haue no strenght, goodnes, or liefe eternall, but weaknes, syynne, and euerlastinge death: than we maye euidently se, howe moche nede we haue of the mercy of god, and to haue a sauiour and redemer to paye a raunsome for our synnes and to delyuer vs from euerlastynge captiuitie, damnation, and deathe, due vnto vs for the same. Roma. iii.
And therfore sayne Paule sayth, The lawe was our schoole mayster, conductour, and leader vnto Christ, that we myght be iustified by fayethe, that is to saye, by goodis mercy, whiche Christ obteyned for vs. Gala. iii.

¶ Fiftely it is to be noted, that althoughe these lawes and commaundementes of god, teache vs, what is good, and what we shulde do to please god: yet they gyue not vnto vs strength and power to do the same: but all suche strength cometh of god, by his singuler grace, and gyft. And therfore as almyghty god taught vs by his prophete Moyses, what we shulde do: so he taught vs by his sonne Jesu Christe, what we shulde aske. For as these tenne commaundementes doo teache vs, what is goddis wyl, so the pater noster teacheth vs, that we shulde dayly and continually praye to the father of heuen, that it may please hym, to gyue vs his helpe & grace,

to do all his wyll, that is to saye, to do all that is good, and eschewe that is yuell. For surely god commaundeth vs thinges, whiche we, of our selfes can not do: bycause we myght lerne, what of hym we shulde aske. And therfore after the declaration of these tenne commaundementes in maner as is before expressed, we shall descende nowe vnto the declaration of the Pater noster.

Here followeth the fourth parte of this Treatise conteynynge the exposition of the Pater noster, and the Aue Maria.

## The Pater noster deuyded into seuen petitions.

1 OVr father that arte in heuen, thy name be halowed.
2 Thy kyngedome come vnto vs.
3 Thy wyll be done and fulfilled in erth, as it is in heuen.
4 Gyue vs, this daye our dayly brede.
5 And forgyue vs oure trespasses as we forgyue them that trespasse agaynst vs.
6 And leade vs not in to temptation.
7 But delyuer vs from the euyll. Amen.

### The sense and interpretation of the fyrst Petition.

OGod Almyghty oure moste dere heuenly father, whiche of thyne infinite benevolence, and onely mercy hast taught, and commaunded vs, by thy onely and dere beloued sonne Jesu Christe, to beleue constantely: that for his sake, thou haste admytted vs into the nombre of thy chyldren, and made vs the veray inherytours of thy kyngedome, (where as in dede thou myghtest of iustyce and good ryght, haue vtterly renounced and refused vs for thy chyldren, and haue ben a strayt and a grenous Judge agaynst vs synners, for as

for as moche as we haue so ofte, and so abhomynably offended, and transgressed thy godly and most holy wyll, and haue gyuen the god iuste occasyon of dyspleasure ageynste vs) Lo here we notwe thy chyldren, haupnge conceyued in our hartes ferme and stedfaste truste of thy fatherly loue towardes vs, and lamentynge in our hartes to see. howe many wayes thy godly name is dyshonoured and blasphemed here in this vale of myserie. We moost humbly, and euen frome the rote, and botome of oure hartes beseche and praye the, that thy name maye be halowed, honoured, praysed, and glorified, amonge vs here in this worlde. Make (we beseche the) that all wytche-craftes, and false charmes, may be vtterly abolisshe amonge vs. Cause all coniurations, by the whiche Satan, or other creatures be enchaunted, to cesse by thy blessed name. Make that all false fayth, by the whiche men eyther mystrust the, or put theyr confydence in any other thynge than in the: may be destroyed. Make that all heresies and false doctrines maye vanysshe awaye, and that thy worde may be trewely taught and set forthe vnto all the worlde, and that all infidels maye receyue the same, and be conuerted vnto the ryght catholyke fayth. Make that we be not deceyued by hypocrisie, or counterfaytynge of trouthe, of righteousnes, or of holynes. Make that no man swere in vayne by thy name, or abuse thy name to lye, or to deceyue his neyghboure. Kepe vs from pryde, and from the vayne ambition and desyre of worldely glorye and fame. Kepe vs frome all enuy, malyce, couetousnes, adultery, gloteny, slouthe, frome backbytynge, and sclaunderynge of oure neyghbours, and frome all other yuell and wycked thoughtes, and dedes, wherby thy name maye be dyshonoured and blasphemed. Graunt vs that in all perylls and daungers we may runne vnto the, as vnto our onely refuge, and calle vpon thy holy name. Graunt, that in our good wordes and workes, we may only please and magnifie the. Kepe vs frome the moost dampnable synne of vnkyndenes towardes the. Graunte, that we, whiche do alredy professe thy ryghte

fayth

sayth̄e, maye stylle contynue in the same: and may declare and expresse the same, as wel in our outwarde cōuersation, as in professynge the same with our mouthe. Graunt, that by our good lyfe and our good workes all other maye be moued to good: and that by our yuell workes and synnes no man may take occasyon to sclaunder thy name, or diminisshe thy laude & prayse. Kepe vs that we desyre nothynge, whiche shulde not retourne to the honour & prayse of thy name. And yf we aske any suche thynge: heare not our folysshnes. Make that our lyfe be suche, that we maye be truely founde thy chyldren in dede, and that we shall not in vayne call the our father: but that in all thynges we may study and seke for the honoure & glory of thy name.

¶ For the better and more ample declaratyon of this fyrst petition, we thynke it conuenyent, that al bysshoppes and preachers shal instructe and teache the people, cōmitted vnto theyr spirituall charge, Fyrste, that our sauyour Jesu Christ, was the auctour and maker of the Pater noster. And that therfore lyke as he was of infinite wysedome and of infinite loue & charytie towardes vs: Euen soo all chrysten men oughte to thynke and beleue, that the same prayer is the most excellent, and the mooste sufficient and mooste perfite of all others. And surely so it is in veray dede. For neyther there is any thyng in this prayer superfluous, neyther there wanteth any petition, suite, or request, whiche may be necessary for our iourney and passage in this worlde, or for our furtheraunce to the attaynynge of the lyfe and glorie euerlastynge.

Psal. ix. & Psal. c. xvii. et Psal c. xxxvii. et Pro. iii. & Sa. viii. Mat. vii.

¶ Seconde, that euery good chrysten man maye be assured to attayne his requestes, made in this prayer, yf he shall enforce hym selfe, and applie his hole harte, and wyll to the wyll and grace of hym, vnto whom this prayer is made, and also yf he shall vtter and offer the sayde petitions inwardely with his harte, and with suche confidence and truste in god, as he requireth. For surely no prayer is thankefull vnto god,

but that

but that, whiche ſpryngeth frome the harte. And therfore the prophete Dauid cryeth to our lorde with all his harte. And Moyſes is noted to crie out alowde, whan he ſpake no worde with his mouthe: but he ſpake alowde in his harte. And our lorde by his prophete noteth, that ſome praye with theyr lyppes, and in theyr harte mynde nothynge leſſe than that, whiche they praye for. And therfore who ſo euer entendeth by ſayeng of this Pater noſter, to attayn that he deſyreth in the ſame, he muſte fyrſt here hym ſelfe, and vnderſtande what he ſayth, and ſo conioyne the worde of his mouth with the ſame worde in his harte, and ſay, as the prophete Dauid ſayd, The hymnes and prayſynges, whiche I ſhall yelde to the good lorde, ſhall yſſue out frome the inwarde lyppes of my harte, to the lyppes of my mouthe: whan I ſhall ſynge lawdes and prayſes vnto the.

Eſai. xxix
Mat. xv.

Pſal. lxx. et. Lxviii

Thyrdely, that all chriſten men ought to conceyue great comforte, and ioye in that they be taught and cõmaunded in this prayer, to take almyghty god for theyr father, and ſo to calle hym. If our ſoueraygne lorde the kynge wolde ſaye to any of vs, take me for your father, and ſo calle me: what ioye in harte, what comforte, what confidence, wolde we conceyue of ſo fauourable and gracious wordes? Moche more than incomparably haue we cauſe to reioyſe, that the kynge and prince of all princes ſheweth vnto vs this grace and goodnes, to make vs his chyldren. And ſurely as the naturall ſonne may aſſuredly truſt, that his father wol do for hym, all thynges that may be for his settynge forthe, and auauncement: euen ſo we maye vndoubtedly aſſure our ſelfes, that hauyng almyghty god to our father, we ſhall lacke nothyng, neyther in this worlde, nor in the worlde to come, whiche may be profytable and eppedyent for vs towardes the euerlaſtyng enheritaunce, whiche our heuenly father hath prepared for vs.

Fourthely, that lyke as this worde Father declareth the great beneuolence, mercy, & loue of god towardes vs: ſoo it admonyſſheth vs agayn of our duetie towardes hym, & how we

we be bounde to shewe agayn vnto him our hole harty loue, and our obedyence, and redynes to fulfyll all his preceptes, and commaundementes with al gladnes and humilitie. And therfore who soo euer presumethe to come to god with this prayer, and to call hym Father, and yet hath not full entente and purpose to vse hym selfe in all thynges lyke a kynde and an obedyente sonne: he commeth to hym as Judas came to Christe with a kysse, pretendynge to be his frende and his seruaunt in callynge hym mayster, and yet he was in dede a traytour to hym, and a deadely ennemie. And for this consyderation euery christen manne, that entendeth to make this prayer, ought inwardely and throughoutly to enserche and examyne hym selfe. And if he fynde in hym selfe any notable cryme, for the whiche he maye be ashamed to call god his father, let hym accuse hym selfe thereof to god, and recognyse his vnworthynes, sayinge as the prodygall sonne sayde: Father, I haue offended the, I am not worthy to be called thy sonne. And with intiere repentaunce, and with ferme purpose, and entente to amende his noughty lyfe, let hym lyfte vp his harte vnto his celestiall father, And let hym call for his grace of reconciliation: and then lette hym boldely saye this Pater noster.

Luc. xv.

¶ Fyftly that in these wordes, Our father, is signified, that we ought to beleue, not onely that almyghty god is the comune father of all christen people, and equally and indyfferently regardeth the ryche and the poore, the free & the bonde, the lorde and the subiecte, but also that all christen people be Christis owne bretherne, and the verye coenheritours and compartioners with hym in the kyngedome of heuen, and fynally that al christen men be bretherne to gyther, and haue all one father, whiche is god almyghtye. And that therfore we ought not onely to be of one spyryte towardes our sayde father, & to employ and endeuour our selfes to the vttermoste to plese hym, and to kepe his lawes and commaundementes: but we ought also eche to consente with other in parfyte loue

Ephe. iiii.

and

and charitie, and eche to helpe and further other towardes our ſayde inheritaunce in heuen, and fynally in all our prayers to god eche to compriſe other, and to praye for other. lyke as in this Pater noſter we be taught to ſay, Oure father gyue vs our breade, forgyue vs our ſynnes, ſuffre vs not to falle in temptation, and delyuer vs from yuell.

¶ Syrſtely by theſe wordes, whyche arte in heuen, we be taught that we ought to haue, not onely an inwarde deſyre, and a great care and ſtudie to come to that place, where our heuenly father is: but alſo an inwarde ſorowe and griefe, that we be ſo longe kepte frome the preſence of oure heuenly father, and be ſubiecte here vnto ſo manyfolde cures and thoughtes, to ſo many troubles and miſerie, and to ſo many, and ſo greuous perylles and daungers of the worlde, of ſynne, and of the dyuell. For lyke as a louynge chylde is euer deſyrous to be where his father is, & yf his father ſhall departe to any place, he wolle lamente and be ſorye, onelesse he maye go with hym, and in his abſence he wolle morne, and at his retourne he wolle be ioyfull: euen ſo ought we deſyre euer to be with oure heuenly father. And to ſe that oure conuerſation be all withdrawen frome the worlde, the fleſſhe, and the dyuell, and be ſette in heuen and heuenly thynges, as ſayncte Paule ſayth. Ephe. iiii
And we ought contynually to wayle, and lamente, bycauſe philip. iii
we be not with our heuenly father, ſaying with the prophete, Wofull am I, that my dwellynge vpon the erthe is ſo moche Pſal. cix.
prolonged.

¶ The ſenſe and interpretation of the ſeconde petition.

O God almyghty, our mooſt mercyfull father, we thy wretched chyldren mooſt humbly beſeche and praye the, helpe vs by thy grace, not onely that we maye attayne and come to thy kyngedome in heuen after this mortall lyfe: but alſo that in this preſent lyfe we maye be delyuered frome the kyngedome and power of the dyuell and ſynne. and that we

may lyue vnder thy dominion and kyngdome, whiche is the kyngedome of innocency and grace. We confesse and knowlege our folye, our blyndenes, yea and our extreme vnkyndnes towardes the our moost mercyfull father, in that we haue so wyllyngly and gladly forsaken the so myghty and so gracious a kynge, and haue gyuen our selfes to serue the dyuell, whiche hath euer hated vs, and lyke a moost cruell and wycked tyranne hath euer vexed and troubled vs, nor neuer goth aboute any other thyng, but to dystroy vs: where as thou our mercyfull father haste created and made vs, whan we were nothynge: haste redemed vs, whan we were damned, & haste ordeyned euerlastynge lyfe for vs, whan for oure synnes we shulde haue bene iudged to euerlastynge deathe. And therfore consyderyng nowe this our owne madnes & ingratitude, and beyng wery of this myserable thraldome, and bondage, whiche we susteyne vnder this kyngdome of the dyuell & synne, helpe vs (we pray the) moost dere father, that we may escape from out of this moost wretched thraldome & captiuite, & that we may be subiecte vnto thy kyngdome. Gyue vs before all thynges true & constant fayth in the, and in thy sonne Jesu Christ, & in the holy goste. Gyue vs pure loue & charite towardes the & al men. Kepe vs from infidelitie, desperation, & malyce, whiche myght be the cause of our destruction. delyuer vs from dissensions, couetousnes, lechery, & all yuell desyres and lustes of synne. Make the vertue of thy kyngedome soo to come, and to reygne within vs, that al our harte, mynde, and wyttes, with all our strength in warde and outwarde, maye suffre them selfe to be ruled by the, to serue the, to obserue thy cõmaundementes and thy wyll, not them selfe, the flesshe, the worlde, or the dyuell. Make, that thy kyngedome ones in vs begonne, may be dayly encreased, and go forwarde more and more. Suffre not the subtile and secrete hate or slouth, whiche we haue to goodnes, to rule so in vs: that it shall cause vs to loke backe agayne, and to fall in to synne. Gyue vs a stable purpose and strength, not onely to begynne the lyfe of innocency

nocencye in thy kyngedome: but also to procede ernestely in it, and to performe it. Lyghten oure eien, leste we slepe or be werye in good lyfe ones begonne: and soo suffre oure enne- mie, to bringe vs agayne vnder his power. Graunt, that we may contynue in goodnes: and that after this kyngedome, whiche is begonne in this lyfe, we maye come vnto thy hea- uenly kyngedome, whiche indureth euer. Psal. xiii.

¶ For the better vnderstandynge of this seconde petition, we thynke it conuenyent, that all byssshoppes and preachers shall instructe and teache the people, commytted vnto theyr spirituall charge, that this seconde peticion is veray necessa- rie. For no doubte oure auncient ennemy the dyuell, gothe aboute contynually by all crafte and meanes to deceyue vs, and to bringe vs vnder his power and dominion. And sure- ly so longe as pryde, or dysobedience reygneth in vs, so longe as ire, enuy, wrathe, or couetousnes reygneth in vs, so longe as slouthe, glottony, lechery, or any kynde of synne reigneth in vs: soo longe we be vnder the dominion and kyngedome of the dyuell. For the dyuell (vndoubtedly) is kynge ouer all the chyldren of pryde, that is to say, ouer all them, that be syn- ners, rebelles, and disobedient vnto god. And for asmoche as it is not in our powers to delyuer our selfes from vnder this tyranny of the dyuell, but onely by goddis helpe (for our per- dicion and vndoynge is of oure selfes, but oure helpe and sal- uation is onely of god, as sayth the prophete Osee) therfore it is very necessary for all true christen people, to make this peticion incessantlye vnto our heuenly father, and to beseche hym, accordyng to this doctryne of Christe, that by his grace and helpe, we maye escape the dominion and power of the dyuell, and that we maye be made subiecte vnto his heuenly kyngdome. Osee. xiii.

¶ The sense and interpretation of the thyrde petition.

FAther, graunte vs we beseche the, that lyke as thy holy Angels and sayntes in heuen, in whome thou reygnest perfytely and holy, do neuer cesse, ne shall cesse to glorify the, and prayse the, and to fulfyll thy wyll & pleasure in all thynges, and that moost redyly and gladly, without any maner of grutchynge or resystynge therunto, knowynge certaynely and clerely, that thy wyll is alwaye beste: Euen soo we thy chyldren here on erth may dayly and contynually prayse the, by our holy conuersation in good workes, and good lyfe, and that we maye frome tyme to tyme so mortifie our owne carnall affections and yuell desyres, and soo renounce and deny our owne corrupte and synfull appetite, and wyll, that we maye be euer redy lyke louynge chyldren, humblye, lowely, and obedyently to approue allowe and accomplysshe thy wyll in all thynges, and to submytte oure selfe with all oure harte vnto the same. And to knowlege, that what soo euer is thy wyll, the same is moost parfyte, moost iuste, moost holy, and most expedyent for the welthe and helthe of our soules. Gyue vs true and stable pacience, when our wyll is letten and brokey. Graunte vs, that whan any man speketh or dothe any thynge contrary to oure wyll, that therfore we be not out of pacience, neyther curse or murmure. Graunte, that we seke not vengeaunce agaynst our aduersaries, or theym, whiche let our wyll: but that we may say well of them, and do good to them. Endue vs with thy grace, that we maye gladly suffre all dyseases, pouertie, dyspyfynges, persecutions, and aduersities, knowing that it is thy wyll, that we shulde crucifie, and mortifie our wyls. Make vs, that we impute not to the dyuell or yuell men, when any aduersitie chaunceth vnto vs: but that we maye attribute all to thy godly wyll, and gyue the thankes therfore, whiche doste ordeyne all suche thynges for oure weale and benefyte. Gyue vs grace, that when soo euer it shall please the to calle vs out of this transytorie lyfe, we

1. Petr. i.

we maye be wyllynge to dye, and that for thy wyll, we may take our deathe gladly: so that by feare or infirmitie, we be not made dysobedient vnto the. Make, that all our membres, eyes, tongue, harte, hande, and feete, be not suffered to followe theyr desyres: but that all maye be vsed to thy wyll and pleasure. Gyue vs grace, that we malycyously reioyse not in theyr troubles, whiche haue resysted our wyll, or haue hurted vs: nor that we be enuyously sory, when they prospere, & haue welfare. And fynally that we maye be contented and pleased with all thynge, that is thy wyll.

¶ For the better vnderstandynge of this thyrde petition we thynke it conuenient, that all bysshoppes and preachers, shall instructe and teache the people, commytted vnto theyr spyrytuall charge, howe that by the occasyon, and euer sythe the dysobedyence and synne of oure fyrste father Adam: the wyll of man hath ben so corrupted with originall synne, that we be all vtterly enclyned to dysobeye the wyll and preceptes of god, and so to loue our selfes, & our owne wylles, that without a specyall grace and a synguler inspiration of god, we can not herteley loue neyther god nor man, but in respecte to our selfes, as we may haue benefytte and commoditie by them.

¶ Item that we haue this corruption in our nature, and this inordynate loue of our selfes from Adam, as it were by enheritaunce: and that it goethe from one to an other, from the fathers and mothers vnto the chyldren, as soone as they be conceaued within theyr mothers wombes. For as the chyldren take of theyr parentes theyr originall and naturall qualities and conditions: euen so they receyue with the same this orygynall corruption of nature, whiche commeth by original synne. And thoughe the parentes be neuer so cleane purged and pardoned of theyr originall synne, by baptysme, and by the grace and mercy of god, and be drawen vp from the loue of theyr selfes, and of these worldely thynges vnto the pure loue of god: yet neuerthelesse the chyldren of them be gotten,

be con-

be conceaued and borne in originall synne and corruption, louyng thē selfes better than god or may lyke as corne, though it be neuer so cleane wynnowed and purged frome chaffe, yet if it be sowen, the ponge sede is full of chaffe ageyne, vntyll it be wynnowed and made clene: Euen so be the chyldren borne full of chaffe and corruption of originall synne, vntyll that by baptisme in the blode of our sauyour Jesu Christe they be wasshed and purged, as theyr parentes were.

Item that so longe as we be in this mortall lyfe, we shall neuer be soo cleane purged frome this concupiscence and this inordinate loue of our selfe, and of this worlde, and of worldly thynges and pleasures: but some rote wolle euer remayne of this corrupte wede. Whiche (yf the grace of god helpe vs not, and we also applie not al our forces to mortifie and ouercome the same) no doubte wolle soo ouergrowe the hoole gardeyne of our harte, that there shall be lefte no good herbe therin, but it shalbe so ouergrowen with the loue of our selfe and of this worlde, that the loue of god and our neyghbour shall contynually decay from tyme to tyme, and at length it shal grow, not onely to a neglygence and a small regardynge: but also vnto an vtter contempte bothe of god and of our neighbour, and than we shall appertayne holly vnto the citie of the dyuell. For as sayncte Augustine sayth, There be in this worlde two cities, the one buylded by god, in the whiche he reygneth as a mooste gracious lorde and kynge: The other is buylded by the dyuel, wherin the dyuel reigneth as a mooste mercylesse and cruell tyranne. The citie of god consisteth, & is inhabited of them, which loue god so moche, that for to accomplysshe his wyll and cōmaundementes they be content to refuse theyr owne wylles and pleasures. The citie of the dyuell hath inhabytantes all suche as loue them selfes so moche, that (for to haue theyr owne wylles and pleasures here in this worlde) they care not or lytell regarde the wyl, pleasure, and cōmaundementes of god. And therfore surely we haue greatte nede contynually to pray (accordynge to Christes doctrine in this

thyrde

thyrde petition) for ayde vnto our heuenly father, that being thus clothed and encombred with this corruptyble flesshe here in this worlde (whiche dulleth and draweth downe mannes mynde, as the wyse man sayth) It may please hym to graūt vs the grace, that so longe as we lyue here, we maye fulfylle his wyll in all thynges, and not our owne, and so to haue a dwellynge place in his citie. And contrarye, that the dyuelle may neuer haue power to take vs, and to bringe vs vnto his citie and possessyon.

## ¶ The sense and interpretation of the fourth Petition.

OVure heuenly father we beseche the, gyue vs this daye our dayly breadde. Gyue vs meate, drynke, and clothynge for oure bodyes. Sende vs encrease of corne, fruyte, and catayle. Gyue vs helthe and strengthe, reste, and peace, that we may leade a peasible and a quiete life in al godlines, and honestie. Graunte vs good successe in all our busynes, & helpe in aduersytie and perill. Graunt vs, we beseche the, all thynges conuenient for our necessitie in this temporalle lyfe. And to thē, to whom thou doest vouchsafe to gyue more than they? owne portion necessarie for they? vocation, and degree: gyue thy grace, that they maye be thy dylygent and true dyspensatours and stewardes, to dystrybute that they haue (ouer and aboue that is necessarie, consyderynge they? astate and degree) to them that haue nede of it. For so (good lorde) thou doest prouyde for thy poore people, that haue nothyng: by thē whiche haue of thy gyfte suffycyent to relieue them selfe and other. And gyue also thy grace to vs, that we haue not to moche solicitude and care for these transytorye and vnstable thynges: but that our hartes may be fyxed in thynges, whiche be eternall, and in thy kyngedome, whiche is euerlastynge. And yet more ouer (good lorde) not onely gyue vs our necessaryties: but also conserue that, thou dost gyue vs, & cause that it maye come to our vse, & by vs to the poore people, for whome

by vs thou haſt prouided. Giue vs grace, that we may be fed and nouriſſhed with al the lyfe of Chriſt, that is to ſay, bothe his wordes, & workes. And that they maye be to vs an effectuale example & ſpectacle of al vertues. Graunt, that al they, that preache thy worde, may profytably & godly preache the, & thy ſonne Jeſu Chriſt through all the worlde. And that all we, whiche here thy worde preached, maye ſo be fed therwith, that not onely we may out wardely receaue the ſame: but alſo digeſt it within our hartes, and that it maye ſoo worke and fede euery parte of vs, that it may appere in all the actes and dedes of oure lyfe. Graunte, that the holy ſacramente of the Altare, whiche is the breade of lyfe, and the veray fleſſhe and bloode of thy ſonne Jeſu Chriſte, maye be purely mynyſtred and dyſtrybuted to the comforte and benefyte of all vs thy people: and that we alſo may receaue the ſame with a ryght fayth and perfyte charytie, at all tymes, when we ought to receaue the ſame. and ſpecyally agaynſt our deathe, and departynge out of this worlde, ſoo that we maye be than ſpirituallly fedde with the ſame to our ſaluation, and therby enioy the lyfe euerlaſtynge. Gyue vs an inwarde hungre & thyrſte to haue thy worde, and the ryghtuous lyuynge, taught in the ſame. Graunte this alſo mercyfull father, that all falſe doctrines, contrary to thy worde, whiche fedeth not but poyſoneth, and kylleth the ſoule, may be vtterly extincte and caſt awaye out of thy Churche, ſo that we maye be fedde as well with the true doctrine of thy worde, as with all other thinges neceſſary for vs in this lyfe.

¶ For the better vnderſtandynge of this fourthe petition, we thynke it conuenient, that all byſſhoppes and preachers ſhall inſtructe and teache the people, commytted vnto theyr ſpirituall charge. Fyrſte, howe that our lorde teacheth vs not in this petition to aſke any ſuperfluous thynges, or thynges of pleaſure or delyte, but onely thynges ſufficient. And therfore he byddeth vs onely aſke breade, wherin is not mente ſuperfluous

fluous tyches or great substaunce or habundaunce of thynges aboue our estate and condycyon: but suche thynges onely as be necessary and suffycyent for euery man in his degree. And that this is the meanynge of this worde, sayncte Paule declareth at good lengthe, where he sayth, We haue brought nothyng in to this worlde, ne shal take any thing with vs, whan we shall departe hense. And therfore yf we haue meate and drinke and clothe, that is to say, thynges sufficient, we ought to holde our selfe contente. For they, that set theyr myndes on tyches, and wolde haue superfluities, more than nedeth, or is expedient to theyr vocation: they fall into dangerous temptations, and into the snares of the dyuell, and into many and vnprofytable and noysome desyres, whiche drowne men into perdicion, and euerlastynge damnation. for the sprynge and rote of all euyls is suche superfluous desyre. The wyse man also makynge his suite to our lorde sayth, Gyue me neyther pouertie ne excesse. but only thinges sufficient for my lyuing, lest that hauynge to moche I be prouoked to denye god, and to forgette who is the lorde: and on the other syde, lest that by pouertie constrayned, I falle vnto thefte, and forsweare the name of my god. These two wyse men, the one of the olde, & the other of the newe testamente, agree with the lesson of our sauyour, Bothe aske breade, that is thynges necessary, and bothe refuse and renounce superfluities, as thynges vnprofytable, daungerous, and noysome.

1. Tim. vi

Prou. xxx.

¶ Seconde, that in these wordes of our sauyour Jesu Christ, be reproued all those persones, whiche eate not theyr owne breade, but deuoureth other mens breade. Of whiche sorte be all those, whiche lyue of rauyn and spoyles, of thefte, of extorcyon, of crafte, and decepte. Item all they, whiche neyther laboure with theyr handes, nor otherwyse apply theyr study, industry, and dylygence to some thynge, whiche is good and beneficial in the cōmune weale, and to the honour of god, but lyue in ease, reste, ydelnes, and wanton pleasures, without doynge or carynge for any suche thynge.

Item all they, whiche beyng called in this worlde, vnto any roume, office, or auctoritie, do abuse the same, and do not employ them selfe accordyng to theyr vocation.

¶ Thyrdely that althoughe we be bounde by labour, or other laufull meanes to prouyde for our selfes frome tyme to tyme a suffycyent lyuynge: yet we muste surely beleue, and truste, that oure father in heuen prouydeth for vs also, and that all our owne prouysyon, and industrie is in vayne, without his prouysyon. For it is he that gyueth vnto vs, and taketh from vs, at his pleasure more or lesse. ¶ Therfore notwithstandynge all our owne laboure, industrye, and dylygence: yet we muste thanke hym for all that we haue. of hym muste we hange. in hym muste we caste our hole hope and truste, that he shal sende vs sufficient, and in noo wyse mystruste hym. For yf he prouyde sufficiently for all fysshes and byrdes, and other creatures, whiche laboure not for theyr lyuynge as we doo, howe moche more ought we, beynge his owne chyldren, and also vsynge all labour and diligence to get our lyuynges, to truste that our father, whiche hathe all thynges in his disposition, wyll se vnto vs, that we shall lacke nothyng necessarie? And as the husbande man tylleth and soweth his grounde, wedeth it, and kepeth it from destroyenge, and yet he prayeth to god for thencrease, and putteth all his truste in hym to sende hym more or lesse at his pleasure: Euen soo besydes our owne diligence, policie, labour, & trauayle, we muste also pray dayly to god, to sende vs sufficient. & we muste take thankfully at his handes all that is sent. and be no further carefull, but put our hole confidence and truste in hym. For our sauyoure Christe sayethe in the gospell, I saye to you be not carefull for
Matt. ix. your lyuynge, what you shall eate, ne what clothes you shal weare. Is not lyfe better than your meate, and youre bodye better than your clothynge? Loke vpon the byrdes of the ayre, they sowe not, they reape not, they bringe nothynge into the barne: but your heuenly father feadeth them. Be not you of more price then they? Loke vpon the lilies in the fyelde, they

labour

labour not, they spynne not, and yet I tell you, that Salo-mon in all his precious and royall apparell was not soo clo-thed as one of them. Therfore care you not for these thynges. Leaue this care to them, that knowe not god. Youre heuenly father knoweth, that you haue nede of all these thynges. but seke you fyrst the kyngdome of god, and his ryghtuousnes: & than god shall cast all these thynges vnto you.

These be the wordes of Christe, full of good and comforta-ble lessons, that we shulde not care, ne sette our hartes to mo-che vpon these worldly thynges: ne care soo moche for to mo-rowe, that we shall seme to mystruste our lorde. And that we shulde sequester this care frome vs, and seeke for the kynge-dome of god, and employe our selfes holly, to the gettynge therof: and than he maketh a comfortable promyse, that we shall not lacke thynges necessary for vs. And althoughe our lorde hath soo prouyded for some, that they haue all redy suf-ficient and plentie for many dayes or yeres: yet that not with-standynge they ought to make this petition to god, and say, Gyue vs this daye our dayly breade. For asmoche as theyr substaunce (thoughe it be neuer so great) lyke as it coulde not haue ben gotten without god hadde sent it: so it can not pros-pere and contynue, excepte god preserue it. For howe many great tyche men haue we knowen sodeynly made pore, some by fyre, some by water, some by theefte, some by eyechete, and many other wayes? Was not Job the one daye, the tycheft man that was in all the Estlande: and the morowe after had vtterly nothynge? It is therfore as nedefull to pray our lorde to preserue that, he hath gyuen vs: as to praye hym to gyue it. For yf he gyue it, and doo not preserue it: we shall haue no vse of it.

¶ Fourthely, that by this breade, whiche oure sauyoure tea-cheth vs to aske in this petytyon, is pryncypally mente the worde of god, whiche is the spirituall breade, that fedeth the soule. For as the body is nourysshed, broughte vp, groweth, and fedeth with breade and meate: soo nedeth the soule euen

from our youth to be nouriſſhed & brought vp with the worde of god, and to be fed dayly with it. And lyke as the body wol faynte and decay, yf it be not from tyme to tyme reſeued and refreſſhed with bodyly ſuſtenaunce, euen ſo the ſoule waxeth feble and weake towardes god, onelesse the ſame be contynually cherysſhed, refreſſhed, & kepte vp with the worde of god, accordynge to the sayinge of Chriſte. A man lyueth not with meate only, but by euery word that procedeth from the mouth of god. And ſurely there is no other thynge that can fede and comforte the ſoule, but onely this breade of the worde of god. For if we haue aduerſitie in this worlde, as pouertie, ſyckneſs, impriſonment, and ſuche other myſeries, where ſhulde we ſeke for comforte, but at goddis wordes? yf we thynke our ſelfe ſo holy, that we be without ſynne, where ſhuld we fynd a glaſſe to ſe our ſynnes in, but in the worde of god? If we be ſo ful of ſynnes, that we be lyke to falle in to deſperation, where canne we haue comforte, and lerne to knowe the mercy of god, but onely in goddes worde? Where ſhall we haue armure to fyght agaynſte our thre great ennemies, the worlde, the fleſſhe, and the dyuell, where ſhall we haue ſtrengthe and power to withſtande them, but onely as Chriſte dyd in and by the worde of god? And ſynnally if we haue any maner of ſickneſs or diſeaſe, in oure ſowles, what medicine or remedy can we haue, but onely the worde of god? So that the worde of god is the verey breade of the ſoule. And therfore as well for this breade of the ſoule, as alſo for the breade and dayly ſuſtenaunce of the body, oure ſauyoure Chriſte teacheth vs to praye in this fourthe petition.

Mat. iiii.

¶ The ſenſe and interpretation of the fyfthe petition.

O Our heuenly father, loo we wretched ſynners, knowlegynge and confeſſynge vnto the our mooſt mercyfull father, the great and manyfolde ſynnes, wherwith our conſcience is contynually combred, and hauynge none other re-

fuge

fuge, but vnto thy mercy, we moost humbly beseche the, comfo
rte our conscience bothe now and in the howre of our dethe,
whiche is nowe abasshed & asshamed to loke vpon our synne
& iniquitie, and than also shall be more asshamed & afrayde,
remembrynge thy harde and strayte iugement, whiche shall
than be at hande. Gyue vs thy peace in our hartes, that we
to our comforte maye loke for thy iugement. Entre not into
iugement agaynste vs with the strayte extremitie of thy iu; Psal.xxx.
stice. for in thy syght noo man shall be founde innocente or
rygh̄tuous, but manyfolde wayes to haue synned agaynste
the. Gyue vs grace dere father, not to stycke, stay, or grounde
our selfes in our owne good workes, or deseruynges: but to
gyue and submyt our selfes playnly and faythfully, to thyne
infynyte and incomparable mercy. Helpe and comforte all
mennes conscience, whiche in poynte of deathe, or in any su;
che other temptation are vexed with desperation. Forgyue
bothe them, and vs, our offences, comforte vs, refresshe vs,
and be reconciled vnto vs. Judge vs nat after the accusation
of the dyuell, and our wretched consciences, neyther here the
voyce of our ennemyes, whiche accuse vs daye and nyght be;
fore the. But like as we forgyue them hartely which tresp asse
agaynste vs: Euen so we beseche the forgyue vs the many;
folde synnes, wherby from our youthe we haue prouoked thy
displeasure, and wrathe agaynste vs, and dayly do prouoke
it, by doynge that is yuell, and omyttynge that is good.
And so washe our synnes dayly more and more, thrōughe
the bloode of thy sonne and our sauyoure Jesu Christe. And
for asmoche as it is al repugnant, & contrary vnto our frayle
and corrupte nature, to loue them, whiche hate vs, or to for;
gyue them (without reuengynge) whiche do hurte or offende
vs: gyue vs (we beseche the) this heuenly grace, and make
thou our hartes soo meke and gentyll, that we maye gladly
and vnfaynedly forgyue them, whiche haue hated or hurted
vs in worde or in deade, and that we maye behaue our selfe
vnto all men, frendes and foes with suche mercy, gentylnes,

and

and kyndenes: as we wolde desyre not onely that they, but also that thou, good lorde, shuldest vse vnto vs. For we can not other wyse truste or loke for any forgyuenes or remyssion of our trespasses at thy handes: oneles we shall, accordyng to thy commaundement, forgyue all them that haue trespassed in any wyse agaynste vs.

¶ For the better vnderstandynge of this fyfte Petition, we thynke it conuenyent, that all byssshoppes and preachers, shal instructe and teache the people, commytted vnto theyr spirituall charge, that no manne oughte to glorye in hym selfe, as though he were innocent, and without synne: but rather that euery good christen man (without exception) ought to knowledge hym selfe to be a synner, and that he hath nede to aske forgyuenes of god for his synnes, and to requyre hym of his mercy. For doubtles he dayely commytteth synne, whiche is commaunded dayely to aske remyssyon of his synnes. And
1. Joan. i. sayntJohn sayth in his epistle, If we say, that we be without synne, we deceyue our selfes, and trouth is not in vs.

¶ Seconde that god wolde not forgyue vs oure synnes, but vppon condicion, that we shall lykewyse forgyue all theym, whiche trespasse ageynst vs: and that not in tongue onely, but also in our hartes. And that this is a certayne sure lawe and decree of god, Christe declareth in sondry places of the
Mat. vi. gospell. For fyrste by expresse wordes Christe sayth, If you forgyue men theyr offences done ageynste you: your heuenly father wolde forgyue you your offences. And yf you wolde not forgyue them that offende you: be you assured, youre father wolde not forgyue you your offences. And in an other place,
Mat. xviii. whan Peter came to our lorde, and demaunded of hym, howe ofte he shulde forgyue his brother, whiche had offended hym, and whether it were not sufficient to forgyue hym seuen tymes? Our lorde answered hym and sayde, I telle the Peter, that thou oughtest to forgyue hym, not onely seuen tymes, but seuenty tymes seuen tymes, meanynge therby, that from

tyme

tyme to tyme, we muſt contynualkye forgyue our brother, or neyghbour, althoughe he treſpaſſe agaynſt vs neuer ſo often. And Chriſte alſo declareth the ſame by a Parabole. There was (ſayeth Chriſte) a kynge, whiche calkyng his ſeruauntes vnto an accompte, a fyndynge that one of them ſhulde owe vnto hym the ſomme of .x. M. talentes: becauſe he had it not to pay, commaunded that the ſayd dettoure, his wyfe, and his chyldren, and all that he had ſhulde be ſolde. But whan this dettour came vnto the kynge, and prayed hym on his knees, to haue pacience with hym, promyſynge hym to paye all: the kynge had pytie of hym, and forgaue hym the hole dette. It fortuned afterwarde, that this man, being thus acquited, met with an other of his felowes, that ought hym but an hundred pence, and with violence almooſt ſtrangled hym, and ſayd to hym. Pay me my money. And the ſayd ſeruaunt his felowe fel vpon his knees, and prayde hym to haue pacience, promyſyng to pay al. albe it he wolde not, but caſt hym into priſon, vntyll all was payde. And whan the reſt of theyr felowes, ſeynge this crueltie, had tolde the kynge therof: the kynge forthwith ſent for this cruell felowe, and ſayd to hym, O wycked man, I forgaue the thy hole det, at thy ſuite and requeſt: It ſhulde therfore haue beſemed the, to haue ſhewed lyke compaſſyon to thy felowe, as I had ſhewed to the. And the kynge beynge ſore diſpleaſed with this crueltie, commytted hym to tourmentours, that ſhulde roughly and ſtraytly handell hym in pryſon, tyll he had payde the hole det. Vpon this parabole Chriſt inferreth, and ſayth. Euen ſo ſhall your heuenly father doo with you, yf you wolle not forgyue euery one of you his brother, euen from the harte. Mat. xviii.

Thus it appereth playnly, that yf we wolle be forgyuen, if we wolle eſcape euerlaſtynge damnation: we muſt hartily forgyue thoſe, whiche haue treſpaſſed and offended agaynſt vs. No man can offende vs ſoo moche, as we offende god: and yet he is alwaye redy to forgyue vs. What ingratitude is it than, what hardenes of harte, what cruelnes is in vs, yf we

for his sake wolle not forgyue one an nother? There is none offence great, that man dothe to man: yf it be compared to our offences agaynst god. And therfore we maye be welle accompted to haue lyttell respecte and consyderation vnto our owne benefyte, yf we wol not remitte and forgyue smal faultes, done vnto vs, that we maye haue pardone and forgyuenes of so many thousandes of greatte offences, whiche we haue committed agaynst god. And if any peraduenture wol thynke it to be a harde thynge, to suffre and forgiue his ennemie, whiche in worde and dede hath done hym many dyspleasures: lette hym consyder agayne, howe many harde stormes our sauiour Christe suffred and abode for vs. What were we whan he gaue his moste precyouse lyfe and blode for vs: but horrible synners and his ennemyes? Howe meekely toke he for our sake all rebukes, mockes, bynding, beatynge, crowninge with thorne, and the moste opprobrious deathe? Why do we boste vs to be chrystien men, yf we care not for Christe, of whom we be soo named, yf we endeuoure not our selfe to take example at him? we be not worthy to haue the name of the membres: yf we folowe not the heed. And if any wol say, that his ennemie is not worthy to be forgyuen: let hym consyder, and thynke, that no more is he worthy to haue forgiuenes of god. And by what equitie or iustyce can we requyre, that god shulde be mercyfull vnto vs, yf we wolle shewe noo mercy, but extremytie vnto our neyghbour and brother? Is it a great matter for one synner to forgiue an other, seing that Christe forgaue them that crucified hym? And although thy ennemie be not worthy to be forgyuen: yet we be worthye to forgyue. And Christe is worthye, that for his sake we shulde forgyue. But surely it is aboue our frayle and corrupte nature, to loue our ennemies, that doo hate vs, and to forgyue them that do hurte and offende vs. Thus to do is a greatter grace thā can come of our selfes. Therfore our sauiour Christ teacheth vs to aske this heuenly gyfte of our heuenly father, that we may forgyue our ennemies, and that he wol forgiue

vs

vs our trespasses, euen so as we forgyue them, that trespasse agaynst vs.

¶ Thyrdly, that to forgyue oure brother his defaulte, is to praye to our lorde, that he wolle forgyue hym, and wolle not impute his offence to hym: & to wysshe to hym the same grace and glorie, that we desyre vnto our selfes, and in no case to anoye hym, but whan occasyon shalle come, to helpe hym, as we be bounde to helpe our christen brother.

¶ Fourthly, that none ennemye can wysshe or desyre more hurte vnto vs, than we desyre vnto our owne selfes, whan we offre vnto god this syxthe petition: yf we wolle not remyt and forgyue our displeasure vnto them, whiche offende vs. For what ennemye was euer soo malicious, or so farre from all grace and humanitie, that wolde desyre and dayly praye to god, to sende vnto his ennemye eternall damnation, and that god shulde withdraw his mercy from hym for euer? And surely in this petition we aske continually these thynges of god, for our selfes, if we wolle be mercyles towardes our ennemyes, and wylle not forgyue them theyr trespasses. For none otherwyse we do aske forgyuenes of god. but vpon this condition. that we shall forgyue them, whiche trespasse agaynst vs. And in case we doo not fulfylle this condycyon: than we praye vnto god, that he shall neuer shewe mercy vnto vs, nor neuer forgyue vs oure synnes, but suffre vs to be dampned perpetually.

¶ The sense and interpretation of the sixte Petition.

O Our heuenly father, soo we here thy moost vnworthy and myserable chyldren, felynge and consyderynge the greate and violente assaultes, wherby not onely the dyuell and his wycked spirites, but also our owne flesshe and concupiscence contynually do tempte and prouoke vs to breke and violate thy moost holy wylle and cõmaundementes, and consyderynge also our owne ignorraunce, and frayltenes, & howe

weake and vnhable we be to resyste so myghty and so crafty ennemies, without thy heuenly grace, and helpe: we moost humbly beseche the our moste dere father, helpe vs, succoure vs, and defende vs in all temptations of the dyuell, and of our owne concupiscence, & suffre vs not to be vanquissshed or ouerthrowen by them. Endue vs so with thy grace, that we maye withstande the desyres of the flesshe. Make, that we maye resyste and fyght agaynste all temptation, whiche proceedeth of superfluytie of meate and drynke, slepe, slouthe, or idlenes. And that by temperance in diet, by fastyng, watche, and labour, we may be able to subdue the same, and be mete and apte to all good workes. Make that we maye ouercome the yuell desyres of Lecherie, with all affections and instygacions therof. Kepe vs, that the false subtilitie of this worlde, and the vayne intysementes of the same, bryng vs not to folowe it. kepe vs, that we be not drawen by the yuels and aduersities of this worlde, to impacience, auengemente, wrath, or suche other vyces. And that we maye not to moche esteme the thynges, that belong to the world, nor inordynately loue them: but that we maye renounce the same, accordynge as we haue promysed in our baptysme: And that we maye continue in that same promyse, goynge forwarde therin dayely more and more. Kepe vs from the intysementes of the dyuell, that we consent not to any of his temptations or persuasiõs. Kepe vs, that he by no suggestion bringe vs from the tyghte fayth, neyther cause vs to fall into desperation, nowe, nor in the poynte of deathe. Put thy helpynge hande, heuenly father, to them that fyght and labour agaynste these harde and manyfolde temptations. Loke moste deare father vpon vs thy chyldren, whiche, in this moost tempestuous & troublous see of this worlde, be tossed on euery syde with the most perylous waues of temptation, and be compassed aboute bothe within and without with most dredefull and cruell ennemies. Defende vs, we beseche the of thy infinite goodnes, and for thy sonne Jesu Christis sake, from all these ennempes and

daun-

daungers: And gyue vs thy grace and helpe, that they neuer tempte vs further, nor haue greatter power ouer vs, thanne we shall be able to beare, resyste, and sustayne. and that they maye neuer ouercome vs, but that we maye euer haue the ouer hande vpon them.

¶ For the more playne declaration of this fyrste petition, we thynke it conuenyent, that all by sshoppes and preachers shal instructe and teache the people, commytted vnto theyr spirituall charge, Fyrste that there be two maner of temptations, whereof one commeth and is sente vnto vs by god, who suffereth those, that be his, neuer to be withoute temptation, by one meanes or other, for theyr probation and triall: albeit he so assysteth & aydeth them in al such temptations, that he turneth all at the ende vnto theyr profytte and benefyte. For as the wyse man sayth, Lyke as the ouen tryeth the potters vessell, so doth temptation of trouble trie the ryghtuouse man. And with this maner of temptation, god tempted sondrye wyse our holy father Abraam. He tempted also Job with extreme pouertie, horryble sickenesse, & sodayn deth of his chyldren. And dayly he tempteth & proueth all his chosen & electe chyldren, whom he loueth. The other maner of temptation cōmeth chiefely of the dyuell, whiche lyke a furyous, and a wodde lyon, runueth and rageth aboute perpetually, seekynge howe he maye deuoure vs. And secondly it cōmeth also of our owne concupyscence, which contynually inclineth and stireth vs vnto all euyl, as saint James saith, Euery man is tempted, ledde, and intyced by his owne concupiscence. This concupiscence is an inclination, and prontitie, or redynes, and in maner a violente dysposytyon of our owne corrupte nature, to fall into all kynd of synnes, which after the fall of Adam, all mankynde hath naturally grafted in them: soo that it is borne and groweth, and shall dye with vs, and not before. There is no man so mortified, so sequestred from the world, ne so rauysshed in spirite, in deuotion, or in contemplation:

Eccleſi. xxvii.

1. Pet. v.

Jacob. i.

but that this concupiscence is in hym. Howe be it, it reigneth onely in them, that yelde vnto it. It wolle neuer cesse, but one way or other it wolle euer assaulte vs. And if we do not fighte with it, and resiste it contynually: it wolle ouercome vs, and bringe vs into bondage. Soo that betwene the dyuell, and this our concupiscence, all vyce and synnes be engendred: lyke as betwene man and woman chyldren be engendred. Accor-
Jacob.i. dynge to the sayenge of sayncte James, where he sayth: Con-cupiscence, whan she doth conceyue, she bringeth forth synne, and that of all sortes: that is to saye, fyrst actes and dedes, contrary to the lawes of god, and after that vse and custome of the same dedes, and at lengthe blyndnes and contempte.
Prouer. xviii. For so the wyse man sayethe, The wycked man, whan he co-meth to the bottom of synne, setteth nought therby: but blynded with yuell custome, eyther thynketh the synne, whiche he vseth, to be no synne, or els if he take it for synne, yet he careth not for it, but eyther vpon vayne truste of the mercy of god, (whiche is in dede no right truste but a veray presumption) he wolle contynue styll in purpose to synne, or els vpon vayne hope of longe lyfe, he wolle prolonge, differre, & delay to do penance for the same, vntyll the laste ende of his lyfe. And so ofte tymes preuented with sodayne dethe, dieth without repentance. Wherfore consyderynge howe daungerous it is to falle into synne, and howe harde it is to aryse: the chiefe and the beste way is to resyst with goddes helpe the fyrst suggestyon vnto synne, and not to suffre it to remayne with vs, but as soone as may be, to put it cleane out of our myndes. For if we suffre it to haue place in our hartes any whyle, it is great peryl, leste that consent and dede wylle folowe shortly after.

¶ Seconde that our sauyoure Jesu Christe teacheth vs not in this fyfte petition, to praye vnto god our father, that we shulde be clerely without al temptation, but that he wolle not suffre vs to be led into temptation, that is to saye, when we be tempted, that he suffre vs not to be ouercome therwith. For surely temptations be profytable, yf they doo not ouer-

come

cõme vs. And therfore sayncte Paule sayth, The true and
saythfull god wol not suffre vs to be tempted aboue that we 1.Cor.i.
maye beare: but he wolle turne temptation to our profite, that
we may susteyne it & ouercome it. And sayne James sayth, Iacob.i.
Thynke that you haue a gret cause of ioy, when you be trou-
bled with dyuers temptations. For the tryinge of your sayth
bringeth pacience, & pacience maketh pfit worke, so that you
maye be parfyte and sounde, lackynge nothynge. And al-
myghty god also exhorteth vs and calleth vpon vs to fyghte Apoca.ii.
agaynste temptations, sayinge, He that hath the victorie a-
gainst them, I shall gyue hym to eate of the tree of lyfe. And Ibidem.
agayne he sayth, He that ouercõmeth them, shall not be hurte
with the seconde deathe. And sayncte Paule sayth, No man ii.Tim.ii
shall be crowned, excepte he fyght, yea and that as he ought
to fyght, that is to saye, excepte he defende hym selfe, and re-
siste his ennemies at all poyntes to his power. And our sal- Ioan.xvi
uiour gyueth vs a good courage to fyghte in this battayle,
where he sayth, Be of good comforte, for I haue ouercome
the world, that is to say, I haue had the victorie of all sinnes
and temptations: And so shall you haue, yf the defaulte be
not in your selfes. for you fyght with an aduersatie, whiche
is all redy vanquysshed and ouercome.

¶ The sense and interpretation of the seuenth petition.

O Father, kepe vs from the daunger of water and fyre,
from thonder, lyghtenynge, and hayle, kepe vs from
hungre, and derth. kepe vs from warre and manslaughter.
kepe vs from thy moste greuouse strokes, the pestylence, and
all other dyseases. kepe vs from sodeyne death. kepe vs from
all puelles and perylles of the body, yf it be thy pleasure so to
do. But moste specyally kepe vs from synne, and all thynges
that maye displease the. delyuer vs from thy strayte iudge-
mente, at our deathe, and at the laste daye of dome. Turne
neuer thy face from vs moste louynge father. Loke neuer
away

awaye from vs, leaſt we turne from the vnto the worlde, the fleſſhe, and the dyuell. Good lorde graunte vnto vs all theſe our ſuetes and peticions, accordynge to our humble requeſte and deſyre. Amen.

¶ For the better vnderſtandynge of this laſte petition, we thynke it conuenient, that all byſſhoppes and preachers ſhall inſtructe and teache the people, commytted vnto theyr ſpirituall charge, Fyrſte that lyke as in the fyrſte petition Chriſte taught vs to deſyre of our heuenly father, that we ſhulde not be ouercome with temptation, ne brought into ſynne, ſo now in this ſeuenth and laſt petition he teacheth vs to praye hym, that yf by fraylenes we fall into ſynne, he wolle ſone delyuer vs from it, not to let vs contynue in it, not to let it take rote in vs, not to ſuffre ſynne to reygne vpon vs: but to delyuer vs, and make vs free frome it. This ſynne is the excedynge yuell, from the whiche in this peticion we deſyre to be delyuered. And thoughe in this petition be alſo comprehended all yuelles in this worlde, as ſyckenes, pouertie, derthe, with other lyke aduerſyties: yet chiefely it is to be vnderſtanded of ſynne, whiche onely of it ſelfe is yuell, and ought euer without condition to be eſchewed. And as for other aduerſities, neyther we can, ne ought to refuſe, when god ſhall ſende the, neyther we ought to praye for the eſchewynge of them otherwyſe, than with this condition, If goddes pleaſure ſo be.

¶ Seconde, that nothynge can be called properly and of it ſelfe yuel, but onely ſynne. And that all other thynges, what ſoo euer they be, be the workes and creatures of god: whiche neyther made ony thynge yuell, nor can do any thynge that is yuell. Many thynges we ſuffre in this worlde, and take them for yuell: but they be not yuell of them ſelfe. All afflictions, dyſeaſes, punyſſhementes, and turmentes of this body, all the trouble and anguyſſhes of the ſoule, all the troubles of this worlde, and al aduerſities, be good and neceſſary inſtrumentes of god for our ſaluation. For god hym ſelfe (who can

not say other than trouth) sayth, Those ỳ I loue, I chastise. And agayne the apostle sayth, He receyueth none but whom he skurgeth. This is the tyme of skurgynge, purgynge, and skowrynge: And the tyme to come is the tyme of reste, ease, and blysse. And surely there is no better token, that we be in the fauour of god: than that he doth skourge vs, and trieth, and fyneth vs lyke golde in the fyre, whyles we be in this worlde. As contrary, there is no more certayne token of his indignation towardes vs: thanne to suffre vs stylle to lyue in prosperitie, and to haue all thynges after our wyll and pleasure, and neuer to nyppe vs or touche vs with aduersitie. Therfore our sauyour Christe Jesu (who knoweth what is beste for vs) teacheth vs not cheifely to praye and desyre to be delyuered from worldely afflictions, trouble, and aduersitie, whiche god sendeth abundantly, euen to them whome he beste loueth, and with whom he is best pleased: but the yuell, which we mooste chiefly shulde praye to be delyuered from, is synne, whiche of it selfe is so yuell, that in no wyse he can be pleased therwith. And bycause our hole studye and endeuoure in this worlde ought to be to please god: therfore oure contynuall prayer shulde be, that we myghte specyally aboue all thynges be preserued from synne, and eternall punysshement for the same.

Prou. iii. Prou. iii. Hebr. xii.

## The Aue Maria.

HAyle Mary full of grace, the lorde is with the. Blessed arte thou amonges women. And blessed is the fruyte of thy wombe.

For the better vnderstandynge of this Aue, or salutation of the aungell, we thynke it conuenient, that all bysshoppes and preachers, shal instructe and teache the people, commytted vnto theyr spirituall charge, Fyrste howe that it was decreed in the hyghe consistorie of the hole Trinitie, that after the fall of our fyrst

father Adam, by whiche mankynde was so long in the great indignation of god, and expyled out of heuen, the seconde person, the euerlastynge sonne of the father euerlastynge, shulde take vpon hym the nature of manne, to redeme mankynde from the power of the dyuel, and to reconcile the same agayn to his lorde god, and that he shulde be so perfyte god, and also perfyte man. And for this purpose, as sayncte Luke in his gospell reporteth. In the sypte moneth after sayncte Elisabeth was conceyued with sayncte Johñ the Baptist, the aungell Gabriel was sente from god into a Citie of Galilee, named Nazareth, to a virgin, whiche was despouse or ensured to a man, whose name was Joseph, of the house of Dauid, and the virgins name was, Marie. And whan this aungel came vnto this sayde virgin, he sayde these wordes, Hayle full of grace, the lorde is with the, blessed arte thou amonge women.

Luce. i.

And whan the virgin, herynge these wordes was moche troubled with them, & mused with her selfe, what maner of salutation it shulde be, The aungel sayd to her, Feare not Mary, be not abasshed: for thou haste founde fauour and grace in the syght of god. Lo thou shalte conceyue in thy wombe, & shalte bringe forth a sonne: and thou shalte call his name Jesus. he shalbe great: and shall be called the sonne of the hyghest, And the lorde god shall gyue to hym the sete of Dauid his father, and he shall reygne ouer the house of Jacob for euer, and his kyngdome shall haue no ende. Then sayd Mary to the aungell, howe can this be done: for I knowe no man? And the aungel answerynge sayd vnto her, The holy goost shal come from aboue into the, and the power of the hyghest shall ouershadowe the, and therfore that holy thynge, whiche shall be borne of the, shal be called the sonne of god. And lo thy cosyne Elisabeth hath also conceyued a sonne in her olde age: & this is the sypte moneth syth she conceyued, whiche was called the barreyne woman. For there is nothynge impossyble to god. To this Mary answered, Lo I am the handemayde of our lorde. Be it done vnto me as thou hast spoken. And then forth

forthwith vppon the departure of the aungell, and beynge newely conceyued with the most blessed chylde Jesus, Mary wente vp into the mountaynes with spede into a citie of Juda: and came to the house of zachary, and saluted Elisabeth. And as sone as Elisabeth harde the salutation of Mary, the chylde sprange in her bely. And forthwith Elisabeth was repleny ssshed with the holy goost, and cryed with a grete voyce, and sayd, Blessed arte thou among women, and blessed is the fruite of thy wombe. And wherof commeth this to me, that the mother of my lorde commeth to me? For lo as soone as the voyce of thy salutation was in my eares: the chylde in my wombe lepte for ioye. And blessed arte thou, that dyddest beleue. For all thynges that haue ben spoken to the from our lorde, shall be perfourmed.

¶ Seconde, that the aungell Gabryell, whiche spake to the virgin, was an hygh aungell, and an hygh messanger. And truely it was conuenient, that he shulde be soo. For he came with the hyghest message, that euer was sente, whiche was the treate and leage of peace betwene god & man. And therfore the fyrste worde of his salutation (that is to say, Hayle, or be ioyfull) was metuaylous conuenient for the same. for he came with the message of ioye. And so sayd the other aungell, whiche at the byrthe of our sauyoure appered to the shepardes. I shewe to you (sayd he) great ioye, that shall be to all the people. And surely conspderynge the effectes, that ensewed vpon this hygh message: al mankynde had great cause to ioye. For man beynge in the indignation, and the displeasure of god, was hereby reconciled. Manne beynge in the bondes of the dyuell, was hereby delyuered. Manne beynge exiled and banysshed out of heuen, was hereby restored thyther agayne. These be suche matters of ioye and comforte to vs, that there neuer was or shall be, nor canne be any lyke. But not onely for this purpose, he beganne with this hyghe worde of comforte: but also for that he perceyued, that the virgin beynge alone, wolde be moche abasshed and astonyed

at his meruaylous and sodayne commynge vnto her. And therfore he thought it expedient, fyrst of al to vtter the worde of ioye and comforte, whiche myght comforte and put away al feare from the blessed virgyn. And he calleth not her by her propre name: but gyueth her a newe name, callynge her full of grace. This is nowe her newe name. and this is the hyghest name, that can be in any creature. For her sonne, the sonne of god, was contente with this name, where he is by the holy euangelist saynct Johñ called also full of grace. And yet she is not in this behalfe equall with hym. For that she is full of grace, she hath it of hym. And howe coulde it be otherwyse, but that she must nedes be full of grace, that shulde conceyue and beare hym, that was the veray plenitude and fulnesse of grace, the lorde of grace, by whome is all grace, and without whom is no grace. Holy scripture calleth also saynt Stephyn
Act. vi. full of grace: but he may not be compared with the blessed virgin, ne haue cõmunyon in this name, Full of grace, equall with her, for she conceyued and bare hym, that is the auctoure of all grace. & this is the singuler grace by which she is called, not onely the mother of man, but also the mother of god.

¶ Thyrdely, that by these wordes, The lorde is with the, is declared the name, whiche the aungell gaue to her, callynge her full of grace: And they signifie, that she was full of godis fauour, and full of his grace. For surely our lorde is not with them that be not in grace: he can not tarye with them, that be voyde of grace, and be in synne. For there is a separation and diuorce betwene the synfull sowle and our lorde, as
Sapie. i. the wyse man sayth, Peruerse thoughtes make a separation and diuorce from god: moche more peruerse dedes.

¶ Fourthely, that these wordes, Blessed arte thou amonge women, was mente, that there was neuer woman so blessed. And truely she may wel be called so, moost blessed amongest all women: for she had great and hygh prerogatiues, whiche none other woman euer had, hath, or shall haue. Is not this

an hygh

any hygh prerogatiue, that of all women she was chosen to be mother to the sonne of god? And what excellent honour was she put to, whan not withstandynge the decree was made of his natiuitie by the hole trinitie: yet the thyng was not done and accomplysshed, without or before her consent was graũted, for the which so solemne a messanger was sent? And how hygh grace was this, that after the defaulte made throughe the persuasion of the fyrst womã our mother Eua (by whom Adam was broughte in to dysobedience) this blessed virgin was electe, to be the instrument of our reparation, in that she was chosen to beare the sauyour and redemer of the worlde? And is not this a wonderfull prerogatiue, to see a virgin to be a mother: and agaynste the generall sentence of the malediction of Eua, to conceyue & bringe forthe her chylde without synne? And who can esteme, that meruaylous solace and comforte, whiche was in her harte, whan she enbraced that chylde, and nourysshed it with her pappes, & had contynually company of suche a sonne so many yeres togyther? Wherfore we may worthyly say, that she is the mooste blessed of al other women. And to the intent that all good christen men shulde repute and take her soo: beholde the prouidence of god, that wolde by ayy nother witnesse confirme the same. For euen the same wordes that the aungell spake, the blessed matron saint Elisabeth spake also. and where the aungell made an ende, there she began. The aungell made an ende of his salutation with these wordes, Blessed arte thou among women. The blessed matrone began her salutation with the same wordes, declarynge that she was enspired with the same spirite, that sent the aungel: & that they were bothe ministers of the hole Trinitie, the one from heuen, the other in erthe. And afterwarde she added these wordes and sayd, And blessed is the fruict of thy wombe. These be not the wordes of the aungell: but of sayncte Elisabeth. For whan the virgin Marie came to salute her, the sayd Elisabeth beyng inspired with the holy gooste, and knowynge that the virgin Marie was conceyued, spake these wordes of

the fruict, that the virgin ſhulde brynge forthe. And here is alſo any other wonderfull thynge to be noted. for as it appereth in the goſpell, the chylde in ſaynt Eliſabethes wombe, that is to ſaye ſaynct Johñ, whiche yet had ſcant lyfe, gaue teſtimony to this fruict: that this fruict ſhulde ſaue hym, and all the worlde, and as a propħete, he lepte for ioye in his mothers bealy. And although he coulde not yet ſpeake: yet neuer the leſſe he declared by ſuche ſygnes and tokens, as he coulde: that bleſſed was the fruict of that wombe. This is the fruict, that the aungell ſpake of, ſayinge his name ſhall be Jeſus, that is to ſaye a Sauyoure: for he ſhall ſaue his people from theyr ſynnes. And well he may be called the bleſſed fruict, whiche hathe ſaued vs, and geuen vs lyfe, contrarye to the curſed fruict, whiche Eue gaue to Adam, by whiche we were dyſtroyed and brought to deathe: but bleſſed is the fruict of this wombe, whiche is the fruict of lyfe euerlaſtynge.

¶ Fifthely we thynkħ it conuenient, that all byſſhoppes and preachers ſhall inſtructe and teache the pepole, commytted vnto theyr ſpirituall charge, that this Aue Maria is not proprely a prayer, as the pater noſter is. For a prayer properly hathħ wordes of petition, ſupplication, requeſt and ſuite: but this Aue Maria hathħ no ſuche. Neuer the leſſe the churche hathħ vſed to adioyn it to the ende of the Pater noſter, as any hymne, laude, and prayſe partly of our lord and ſauyour Jeſu Chriſt for our redemption, and partely of the bleſſed virgin, for her humble conſent gyuen and expreſſed to the aungell at this ſalutation. Laudes, prayſes, and thankes be in this Aue Maria principally gyuen and yelded to our lorde, as to the auctour of our ſayd redemption: but herewith alſo the virgin lacketh not her laudes, prayſe, and thankes for her excellent and ſynguler vertues, and chiefely for that ſhe humbly conſented, accordynge to the ſayinge of the holy matron ſaynt Eliſabeth, whẽ ſhe ſayde vnto this virgin, Bleſſed arte

thou,

thou, that dyddeſt gyue truſte and credence to the aungelles wordes. for all thynges that haue bene ſpoken to the, ſhall be perfourmed.

## ¶ The article of Iuſtification.

AS touching the order and cauſe of our Iuſtification, we thynke it conuenient, that all byſſhoppes and preachers ſhall inſtructe and teache the people, commytted vnto theyr ſpirituall charge, that this worde. Iuſtification, ſignifieth remyſſyon of our ſynnes, and our acceptation or reconciliation into the grace & fauour of god, that is to ſay, our perfyte renouation in Chriſt.

¶ Item that ſynners attayne this iuſtification by contrition, and faythe ioyned with charitie, after ſuche ſorte and maner as is before mencioned and declared in the ſacrament of penaunce. Not as thoughe oure contrycyon or faythe, or any workes procedynge therof, can worthyly meryte or deſerue to attayne the ſayde iuſtification. For the onely mercye and grace of the father, promyſed frely vnto vs for his ſonnes ſake Jeſu Chriſt, and the merytes of his bloode and paſſyon, be the onely ſuffycyent and worthy cauſes therof. And yet that not withſtandynge to the attaynynge of the ſame Iuſtification, god requyreth to be in vs, not onely inwarde contrycyon, perfite faythe, and charitie, certayne hope and confidence, with all other ſpirituall graces and mocions, whiche as was ſayde before, muſte neceſſarylye concurre in remyſſyon of our ſynnes, that is to ſaye, our Iuſtification: But alſo he requyreth and commaundeth vs, that after we be iuſtified, we muſte alſo haue good workes of charitie and obedyence towardes god, in the obſeruynge and fulfyllynge outwardely of his lawes and commaundementes. For although acceptation to euerlaſtynge lyfe be conioyned with

iustification: yet our good workes be necessaryly requyred to the attaynynge of euerlastynge lyfe. And we beynge iustified, be necessaryly bounde, and it is our necessary duetie, to do good workes, accordynge to the sayinge of sayncte Paule,

Rom. viii. we be bounde, not to lyue accordynge to the flesshe, and to fleshely appetites: for yf we lyue so, we shall vndoutedly be damned. And contrary, yf we wolle mortifie the dedes of our flesshe, and lyue accordynge to the spirite, we shall be saued. For who so euer be led by the spiryte of god, they be the chyldren of god. And Christ sayth, If you wolle come to heuen,

Matt. xix. kepe the commaundementes. And sayncte Paule speakynge of

Gala. v. yuell workes sayethe, Who soo euer commytte synfull dedes, shall neuer come to heuen. Wherfore all good christen people must vnderstande and beleue certaynely, that god necessaryly requyreth of vs to do good workes commaunded by hym, and that not onely outwarde and ciuyle workes, but also the inwarde spirituall motions and graces of the holy goost, that is to saye, To drede and feare god. to loue god. to haue ferme confidence and trust in god. to inuocate and call vpon god, to haue pacience in all aduersities. to hate synne. and to haue certayne purpose and wyll not to synne agayne. and suche other

Matt. v. lyke motions and vertues. For Christe sayethe, we muste not onely doo outwarde ciuyle good workes, but we must also haue these foresayd inwarde spirituall mocyons, consentyng and agreable to the lawe of god.

## The article of Purgatorye.

FOr as moche as due order of charitie requyreth, and the boke of Machabees, and dyuers auncient doctours playnely shewen, that it is a veray good & a charytable dede to pray for soules departed. And for as moche also as suche vsage hath contynewed in

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the churche so many yeres, euen from the begynnynge, we thynke it conuenient, that all byssshoppes and preachers shal instructe and teache the people, commytted vnto theyr spiritualle charge, that no man ought to be greued with the contynuaunce of the same. & that it standeth with the veray dewe order of charitie, that chrystien men shulde pray for the sowles departed, and commyt them in our prayers to goddes mercy. and also to cause other to pray for them in masses & expequies. & to gyue almes to other to pray for them, wherby they maye be relyued and holpen of some parte of theyr peyne. But for as moche as the place, where they be, the name therof, & kynde of peynes there also be to vs vncertayne by Scripture, Therfore this with al other thynges be to be remytted to almyghty god, vnto whose mercye it is mete and conuenient for vs to commende them, trustynge that god accepteth oure prayers for them, referrynge the reste holly to god, to whome is knowen theyr estate and condicion. Wherfore it is moche necessarie, that suche abuses be clerely put awaye, whiche vnder the name of purgatorie, hathe bene aduaunced: as to make men beleue, that throughe the byssshop of Romes pardons soules might clerely be deliuered out of purgatorie, and all the peynes of it: or the masses sayd at Scala celi, or other where, in any place, or before any ymage, myght lykewyse delyuer them from all theyr peyne, and sende them streyght to heuen, and other lyke abuses.

LONDINI IN AEDIBVS
THOMAE BER=
THELETI REGII IMPRES=
SORIS.
AN. M.D. XXXVII.

CVM PRIVILEGIO.